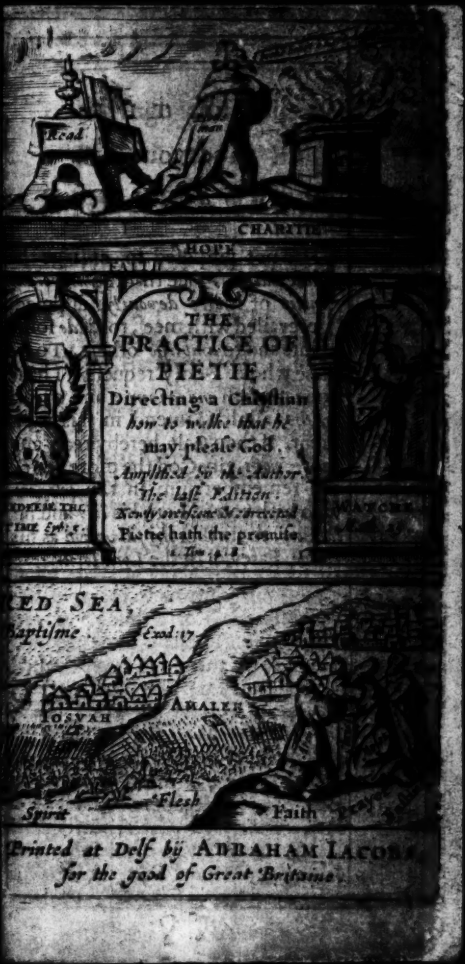

Read
CHARITIE
HOPE
FAITH
THE
PRACTICE OF
PIETIE
Directing a Christian
how to walke that he
may please God.
Amplified by the Author.
The last Edition.
Newly overseene & corrected.
Pietie hath the promise.
1. Tim. 4. 8.
RED SEA,
Baptisme.
Exod: 17
AMALEK
IOSVAH
Spirit
Flesh
Faith
Printed at Delf by ABRAHAM IACOBS,
for the good of Great Britaine.

TO THE devout READER.

I Had not purposed to enlarge the last *Edition*, saue that the *importunitie* of many *deuoutly* disposed, prevailed with mee, to *adde* some points and to *amplifie* others. To satisfie whose Godly requests, I haue done my best *endeavours*, and withal *finished* all that I intend in this argument. If thou shalt hereby reap any more *profit*, giue God the more *praise*, and remember him in thy *prayers* who hath vowed both his *life* and his *labours*, to further *thy salvation* as his *owne*. Farewel in the *Lord Iesus*.

TO

To the high and mighty PRINCE CHARLES, Prince of Wales.

CHRIST IESVS, the PRINCE of Princes, *blesse your* Highnes with length of dayes; *and an* increase *of all* Graces; *vvhich may make you* truly prosperous *in this life*, & eternally happy in that which is to come. 1. Tim. 6. 15. Apoc. 1, 5.

Ionathan *shot* three Arrovves, to *driue* David *further of from* Sauls furie: and *this is the* third Epistle *I haue vvritten, to dravv your* Highnesse *neerer to* Gods favour, by *directing your heart to* begin (like *Iosiah*) in your * youth, to seeke after the God of *David*; (and of *Iacob*) your Father. *Not but that I knovv, that your* Highnesse *doth this vvithout mine admonition; but because I* a *vvould vvith the* Apostle, *haue you* to b abound in every Grace, in Faith and knowledge, and in all diligence, and in your loue to Gods service and true Religion. *Never vvas there more neede of* plaine *and* vnfained *Admonitions: for the* Comicke, *in that* 1. Sam. 20. 20. * 2. Chron. 34. 3. a *Qui monet ut facias, quod jam facis, ipse monendo laudat, & hortatu comprobat acta suo.* b 2. Co. 8. 7.

saying, seemes but to haue prophecyed *of our times,* Obsequium amicos, veritas odium parit. *And no marvell; seeing that vvee are falne into the* dregs *of* Time, *vvhich being the* last, *must needs bee the* worst *dayes. And hovv can there bee vvorse, seeing* Vanitie *knovves not hovv to bee* valner, *nor* VVickednesse *hovv to bee more* wicked? *& vvhereas heretofore those haue beene counted most* holy, *vvho haue shevved themselues most* zealous *in their* Religion; *they are novv reputed most* discreet, *vvho kan make the* least profession of their Faith. *And that these are the* last dayes, *appeares evidently; because the* Securitie *of mens* eternall state *hath so overvvelmed (as* CHRIST † *foretold it should) all sorts: that most vvho novv liue, are become* lovers of pleasures, more then lovers of GOD: *And of those vvho pretend to* loue GOD, O GOD! *vvhat sanctified heart can but bleed, to behold* how seldome they come to Prayers? how irreverently they heare Gods VVord? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? *vvhere, (beeing* Christians) *they can sport themselues, to heare the* Vassals of the * divell *scoffing* Religion, *and*

†Matt. 25.5. &c. 2.Tim. 3.4.

* *Exemplum accidit mulieris, Domino teste, quæ theatrũ adiit, & inde cum Dæmonio rediit: Itaque in exorcismo cum one raretur immundus spiritus, quod ausus est fidelem aggredi: constanter & iustissime quidem (inquit) feci, in meo eam inveni.* Tert. *de spect. lib. c.* 26. Therefore *Tertullian. in cap.* 6. cols the stage, *Diaboli Ecclesiam, & Cathedram pestilentiarum.*

blasphemously *abusing phrases of holy* Scripture *on their* Stages, *as familiarly as they use their* Tobacco-Pipes *in their* bibbing houses. *So that hee who would now adayes seeke in most Christians for the* [b] power *shall scarce almost finde the very* shew *of* godlinesse. *Never was there* more sinning, *never lesse* remorse *for sinne. Never was the* Iudge [c] neerer to come, *never was there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, how many (who thinke themselues wise enough, and* full *of all* knowledge) *would bee found* foolish Virgins [d], *without* one Drop *of the* Oyle *of saving* Faith *in their* lampes? *For the greatest* wisedome *of most men in this age, consists in being* wise, *first, to deceiue* others, *and in the end, to deceiue* themselues.

b 1. Tsmoth. 3. 5.

c. Apoc. 22. 20.

d Mat. 25. 8.

And if sometime some goode booke *haps into their hands; or some* good motion [cõ]*meth into their* heads, *whereby they are put in minde to cõsider the* vncertaintie *of this life* present; *or how* weake assurance *they haue of* eternall life, *if this were ended: and how they haue some* secret sinnes, *for which they must needs repent* here, *or be punished for them in* Hell hereafter. Security *then forth with whispers the* Hipocrite *in the* Eare, *that though it bee fit to* thinke *of these things, yet,* It is not yet

time; *And that hee is yet* young enough (*though hee can not but know, that many millions as* young *as himselfe are already in Hell, for want of* timely repentance.) Presumption *warranteth him in the* other Eare, *that* hee may haue time hereafter, at his leisure to repent: *and that howsoever* others *dye, yet hee is* farre enough *from* death, *& therefore may* bodly *take yet a* longer time, to enjoy his svveet pleasures, and to increase his wealth and greatnesse. And hereupon (like Salomons sluggard) *hee yeelds himselfe to a* little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former sinnes: *till at last.* Despaire (Securities vgly *Handmaide*) *comes in* vnlooked *for*, and *shevves him his* Houreglasse; *dolefully telling him*, that his time is past: & that nothing now *remaines, but to* dye, *and be* damned. *Let not this seeme* strange *to any*, *for* too many *haue found it* too true, *&* more, *vvithout* more grace, *are like to be thus* soothed to *their end*: and in the end snared *to their* endlesse perdition.

Iud. v. 3. *In my desire therefore of the* common salvation; *but especially of your* Highnesse *everlasting* welfare, *I haue endevoured to extract* (*out of the* Chaos *of* endlesse controversies) *the* old Practice of true Piety, *vvhich flourished before*

before these, Cõtroversies vvere hatched: vvhich my poore Labours (in a short while) *commeth no vv forth againe the* 31. time, *vnder the* gracious protection *of your* Highnesse favour, and *by their* entertainmẽt *seeme not to be altogether* vnwelcome *to the* Curch *of* Christ. *If to bee* pious, *hath in all* ages beene held the truest honour; *hovv much more* honourable *is it*, in so impious an age, *to bee the true* Patrone and Patterne of Pietie? Pietie *made* David, Salomon, Iehosaphat, Ezechias, Iosias, Zerubbabel, Constantine, Theodosius, Edward *the sixt*, *Queene* Elizabeth, *Prince* Henry, & *other* religious Princes, *to bee so* honoured; that their names (*since their deaths*) smell *in the* Church of GOD *like a* precious Oyntment, and their remembrance is sweete as Honey in all mouthes, & as Musicke at a Banquet of VVine; *vvhen as the lippes of others, vvho haue* beene godlesse & irreligious Princes, doe rot & stinke in the memorie of *Gods people. And vvhat* honour *is it for* great men *to haue* great titles on *earth*; *vvhen God accounts their Names* vnworthy *to bee* written a in his Booke of life in Heaven?

Eccles. 7.2. Eccl. 4.21.

4 Luc. 10.20. Apoc. 17.8.

It is Piety *that* embalmes a Prince *his good name*, and *makes his face* to shine *before* men, & glorifies his soule among Angels. For as *Moses* his face,

Exod. 34.30. 35.

by often talking *vvith* God, shined *in the eyes of the people*; *so* by frequent praying (*vvhich is our* talking *vvith God*) & hearing the VVord, (*vvhich* is Gods speaking *vnto vs*) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* vncertaine *to all, especially to* Princes: *VVhat* argumēt *is more fit, both for* Princes, & People to *studie*, then *that vvhich teacheth* sinfull man *to* deny himselfe *by mortifying his* corruption: *that hee may* enjoy Christ, *the Author of our salvation*: *To* renounce *these* false & momētany *pleasures of the vvorld, that he may* attaine *to the* true & eternall *joyes of Heavē*: *& to make them* truely honourable *before* God in Piety, *vvho are* now onely honourable *before* men in vanity? *VVhat* charges *soever vve* spend in eartly vanities, *for the most part, they either dye* before vs, *or* wee shortly dye after them: *but vvhat vve spend like* Mary in the Practice of Piety, *shall remaine our* true memoriall *for ever*. For * Piety hath the promise of this life, & of that which shall never end. But a *vvithout Piety there is* no internall comfort to *bee foūd* in Consciēce, nor externall peace *to be looked for in the* world, nor any eternall happines *to be hoped for in* Heaven. *Hovv can* Pietie *but promise to her selfe a* zealous Patrone *of your* Highnesse, being the sole Sonne & Heire *of so* gracious *&* great

2. Cor. 3.18.

Matt. 26.13.

* 1 Timoth. 4.8.

a *Principibus ad salutem sola satis vera est pietas, absque illa vero nihil est vel exercitus, vel imperatoris fortitudo, vel apparatus reliquus.* Zozom Eccles. hist. lib. 2. c. 1.

a Mo-

A Monarch: *vvhen* not onely *the* Defender of the Faith *by* Title; *but also* a defender of the Faith in truth: *as the* Christian VVorld *hath taken notice by* his learned confuting of Bellarmines *over-spreading Heresies*; *&* his suppressing in *the Blade of* Vorstius Athean blasphemies; *And how* easie *is it for* your Highnesse *to equall*, if not to exceed all *that vvent before you* in Grace & Greatnesse; *if you doe but* set *your* heart to seeke, & to serue God; considering *how* religiously *your* Highnesse *hath* beene educated *by* godly & vertuous Governours & Tutors: *as also that you liue in such a time, vvherein* Gods providence *&* the Kings religious care *haue placed over this* Church (*to the vnspeakeable comfort thereof*) *another venerable* * Iehojada, that doth good in our Israel both towards God & towards his House: *of vvhom your* Highnesse *at all times, in all* doubts, *may learne the* sinceritie of Religion *for the* Salvation of your *inward* Soule: *&* the wisest counsel *for the* direction *of your outvvard* state? *And to excite you the rather to the zealous* Practice *of divine* Piety; often *suppose vvith your selfe, that your* Highnesse *heares* your religious *Father* Iames, *speaking* vnto you, *as sometimes* holy *David spake to his* sonne *Salomō*: And thou *Charles* my Sonne, know thou the God of thy Father, & serue him with a perfect heart, & with a

The honorable Sir *Robert Cary*, Knight & the religious Lady *Cary* his wife, Mr. *Thomas Murray*. Sir *Iames Fullerton*.

* The gracious Archbishop of Cat. G. A. 2. Chr. 24. 19.

1. Chr. 28. 9.

willing mind: for the Lord searcheth all hearts. & understandeth al the imaginations of the thoughts; if thou seeke him, hee will bee found of thee; but if thou forsake him, he wil cast thee off for ever.

To helpe you the better to seeke & *serue this* God Almightie, *who must be your* chiefe Protector in life, & onely Comfort in death: *I heere once* againe *on my bended knees offer my* olde *Mite* new *stampt, into your* Highnesse *hands dayly for your* Highnesse *offering up vnto the most* HIGH, *my* humble prayers, *that as you* grow in age & stature: *so you may* (*like your* Master Christ) increase in wisedome and favour with God and all good men. *This suit* will I never cease: *In* all *other matters I will* ever rest

Your Highnesses Humble Servant during life to be commanded,

LEVVES BAYLY.

AD CAROLVM Principem.

Tolle malos, evolle Pios, cognosce Teipsum: Sacra tua, Patri consule, disce pati.

THE

THE PRACTICE OF PIETY,

Directing a Christian how to walke, That hee may please God.

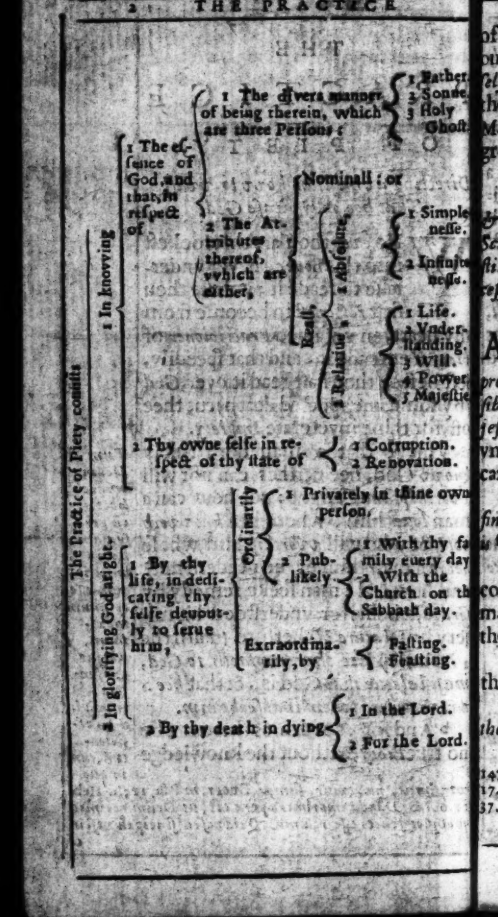
WHo *ever* thou art that lookest into this *Booke*, never vndertake to reade it; vnlesse thou first *resolvest* to become from thy heart, an vnfained *Practicioner* of *Piety*. Yet reade it, and that speedily, least before thou hast read it over, *God* (by some vnexpected death) cut thee off, for thine inveterate *Impiety*.

Vnlesse that a man doth truely *know* God, hee neither can nor will *worship* him aright: for how can a man *love* him, whom hee *knoweth not?* & who will *worship* him, whose *helpe* a man thinkes he needeth not? and how shal a man seeke remedy by *Grace*, who never vnderstood his misery by *Nature?* Therfore (saith the a Apostle) *Hee that commeth to God, must beleeve that* God is, & that *hee is a rewarder of them that seeke him.*

b And for as much as there can be no true *Piety*, without the knowledge of

Tum Deum amare libet, cùm persuasum habemus ipsum esse optimum maximum, ubique præsentem, omnia in nobis efficientem, cum in quo

vivimus, movemur, sumus, Bucer. *in* Psa. 115. a Heb. 11. 6. b *Danda imprimis opera est, ut Deum norimus quotquot felices esse volumus. Quid nosci. si teipsũ nesci?*


The Practice of Piety consists
1 In knowing
1 The essence of God, and that, in respect of
1 The diuers manner of being therein, which are three Persons;
1 Father.
2 Sonne.
3 Holy Ghost.
2 The Attributes thereof, which are either,
Nominall; or
Reall,
1 Absolute,
1 Simpleneſſe.
2 Infinitneſſe.
2 Relatiue,
1 Life.
2 Vnderſtanding.
3 Will.
4 Power.
5 Majeſtie.
2 Thy owne ſelfe in reſpect of thy ſtate of
1 Corruption.
2 Renouation.
2 In glorifying God aright.
1 By thy life, in dedicating thy ſelfe deuoutly to ſerue him,
Ordinarily
1 Priuately in thine owne perſon.
2 Publikely
1 With thy family euery day
2 With the Church on the Sabbath day.
Extraordinarily, by
Faſting.
Feaſting.
2 By thy death in dying
1 In the Lord.
2 For the Lord.

of God, nor any good *practice*, without the *knowledge* of a mans *owne* selfe: wee will therefore lay downe the knowledge of *Gods Majesties* & *Mans Miserie*, as the first and chiefest grounds of the *Practice of Piety*.

A plaine description of the Essence & Attributes of God, out of the holy Scripture, so farre forth as every Christian must competently know, and necessarily beleeue, that vvill be saved.

ALthough no creature can define what *God* is, because hee is * *incomprehensible*, & † dwelling in *inaccessible light*: yet it hath pleased his *Majestie*, to reveale himselfe in his *Word* vnto vs, so farre as our weake *capacity* can best conceiue him. Thus:

God is that a *one* b *spirituall and* c *infinitely* d *perfect* e *Essence, vvhose being is* f *of himselfe eternally.*

In the *Divine Essence*, we are to consider 2 things: First, the divers manner of being therein: secondly, the *Attributes* thereof.

The divers manner of being therein, are called g *Persons*.

A *Person is a* h *distinct subsistence of the* i whole *Godhead*.

* Psal. 143.3. † 1. Tim. 6.16. a Deut. 4.35. & 32. 39. Isa. 44. 6. 4. Isa. 45. 5. 6. 7. 8. 1. Cor. 8. 4. Eph. 4. 5. 6. 1. Tim. 2. 5. b Ioh. 4. 24. 2. Cor. 3. 17. c 1. Ki. 8. 27. Psal. 147. 5. d Deut. 32. 4. e Exod. 3. 14. f 1. Cor. 8. 6. Act 17. 25. Rom. 11. 36. g Heb. 1. 3. h Ioh. 1. 1. Iohan. 5. 32. 37. Iohan. 14 16. i Col. 2. 9. Ioh. 14. 9.

There are [a] *three* Divine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*, but three distinct *subsistences*; or three *diverse* manner of being of [b] *one* & the *same substance*, & *Divine Essence*. So that a *Person* in the *Godhead*, is an Individuall *understanding*, & incommunicable *Subsistence*, living of it selfe, & not sustained by another.

In the *unity* of the Godhead, there is a [c] *plurality*, which is not *accidentall*, (for God is a most *pure act*, & admits no accidents:) nor *essentiall*: (for God is *one Essence* onely) but * *personall*.

The persons in this one *Essence* are but *three*. In this [d] *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing & another thing.

The *Divine Essence* in it selfe, is neither *divided* nor *distinguished*. But the three *Persons* in the *Divine essence* are distinguished among *themselves* three manner of wayes:

1. By their *Names*. 2. By their *Order*.
3. By their *Actions*.

1. *By their names, thus:*

THe *first Person* is named the *father*; first, in respect of his [e] *naturall*

a Gen. 1. 26. 3. 22. & 11. 7. Exod. 20. 2. Hos. 4. 7. Isa. 63. 9. 10. Zach. 3. 2. Hag. 2. 6. 1. Joh. 5. 7. Mat. 3. 16. 17. & 28. 19. Joh. 14. 26. 2 Cor. 13. 13.

b *Singula sunt in singulis, & singula in omnibus, & unum omnia.* Aug. l. 6. de Trin. c. ult.

c Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8.

* *Persona divinitatis distinguuntur personaliter, sive προσώπως ὑπαρξεσιν.* d *Deus est indivise unus in Trinitate, & inconfuse trinus in unitate.* Iustin. in καθολικ. e Mat. 11. 27. Mat. 3. 17.

Sonne

Sonne *Christ*: secondly, in respect of the *Elect*, his [a] *adopted* sons, that is, those vvho being not his sons by *Nature*, are made his sonnes by *Grace*.

The second *Person* is named the [b] *Sonne*, because he is [c] begottē of his *Fathers substance* or *nature*, and he is called the *VVord*: 1. because the conception of a *VVord* in mans minde, is the neerest thing, that in *some sort* can shadow vnto vs the manner, how he is *eternally begotten* of his Fathers *substance*: & in this respect he is also called the *VVisedome of his Father*, Proverb. 8, 12. Secondly, because that by *him*, the Father hath from the beginning declared his will fur our salvation: hence called λόγος, *quasi* λέγων, the *Person* speaking with, or by the Father. Thirdly, because he is the *chiefe* [g] *argument* of all the *VVord* of *God*; or that *VVord*, whereof God spake, when hee promised the *blessed seede* to the *Fathers*, vnder the old Testament.

The *third Persō* is named the [h] *holy Ghost*: first, because hee is [i] *spirituall* without a body: secondly, because he *spired*, & as it were breathed from both the [k] *Father* and the *Sonne*, that

a Isa. 63.16. Eph. 3. 14. 15.
b Pro. 30.4.
c Psal. 2.7.
d Heb. 1.3. Phil. 2.6.
e Basil. *sup.* 5. *Iohan. Sicut mens cogitando in seipsam reflectitur, & λόγον internum gignit; ita mens illa aterna, quae est Deus pater in seipsam intelligendo reflexa λόγον aternum modo ineffabili genuit; Et sicut interior λόγος, λόγου interioris effigies quasi est; ita ternus ille λόγος ὑποστατικὸς aterni Patris imago est, & majestatis character.* Heb. 1. 3. f Ioh. 1. 18. Gen. l. 4. c. 13. g Acts. 10. 43. Heb. 1. 1. Luk. 24. 27. Ioh. 5. Acts. 3. 22. 23. 24. h Isa. 63. 10. 2. Cor. 13. 13. i 1. Pet. 4. 14. 1. Cor. 3. 17. k Ioh 20. 21. 22. Gal. 4. 6. Ioh. 26.

is,

is, proceedeth from them both. And he is called *holy*, both because hee is [a] *holy* in his owne *nature*, and also the immediate * *sanctifier of all Gods Elect people.*

2. *By their Order, thus:*

THe *Persons* of the Godhead are either the *Father*, or those which are [1] *of the Father.*

The *Father* is the † *first persō* in the glorious *Trinity*, * having neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, & together with his *Sonne*, *sending forth the Holy Ghost* from everlasting. The *persons* which are of the *Father*, are *those*, who in respect of their *personal existence*, haue the *vvhole Divine Essence*, eternally communicated vnto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *Holy Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinity*, & the *onely begottē Sōne* of his *Father*, not by *Grace* but by *nature*; having his [2] being of the *Father alone*, and the *vvhole being* of his *Father*, by an eternal, and incomprehensible generation: & *vvi*

a 1. Pet. 1.15.16. * 2. Cor. 3.18. 1. Thes. 5.23. 1. Pet. 1.2.

1 *Origo essentiæ in divinis nulla est. origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore sed ordine.* Alsted.

† Mat. 28.19. 1. Ioh. 5.7.

* *Ideo dicitur Pater,* ἀναρχὸς & ἀγέννητος.

2 *Filius Dei* ὁ λόγος, *quoad essentiam absolutam est quidem à se ipso &* αὐτόθεος, *sed ratione* τρόπου ὑπάρξεως *sive esse personalis per æternam generationem à patre existit; ideoque non est* αὐτούσιος. Ioh. 6, 38. 39. Ioh. 5.19. Mich. 5.1. Ioh. 1.1.

the *Father*, sedeth forth the *holy Ghost*. In respect of his *absolute Essence*, hee is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generation* of his *Father*. For the *Essence* doth not beget an *Essence*, but the *perso* of the *Father* begetteth the *perso* of the *Son*, & so hee is *God of* God, & hath from his *Father* the beginning of his *Person* & *Order*, but not of *Essence* & *Time*.

The Holy Ghost is the third *Person* of the blessed *Trinity*, † *proceeding* & set forth, equally from † *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*: For as the *Son* receiveth the whole divine Essence by *generation*; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne* before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs two things: first the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* frō the *Father*, by the *holy Ghost*; the *holy Ghost* from the *Fa-*

* Psal. 2. 7. Heb. 1. 5. *Aliud est habere Essentiam divinā à seipso; & habere essentiam divinam à seipso existentem, remota enim relatione ad Patrem solus restat Essentia, quæ est à seipsa: hanc filius dicitur principiatus, non essentiatus.* Th. Sū. p. 9 33.

† Ioh. 15. 26. & 16 14. therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. † *Spiritus S. à Patre & a Filio procedit, tanquam ab uno & eodem principio in duas tantum personas subsistente, non autem tanquam a duobus ac diversis principiis.*

ther & the *Sonne*. Secondly, to distin guish the first & *immediate beginning* from which those externall & com mon actions doe flow. Hence it is that forasmuch as the *Father* is th *fountaine* and *originall* of the *Trinity* the beginning of all *externall* wor king: the [a] *Name of God* in relation & the title of *Creator* in the *Creed*, a given in a speciall manner to the *Fa ther*; our *Redemption* to the *Sonne*; an our *Sanctification* to the person of th *holy Ghost*, as the *immediate* agents o these actiōs. And this is also the caus why the *Son*, as he is *Mediator*, refe reth all things to the [b] *Father*, not t the *Holy Ghost*; and that the Scriptu so often saith, that we are reconcile * to the *Father*.

This divine *order* or *Oeconomy* ex cepted, there is neither *first* nor *la* neither *superioritie* nor *inferioritie* mōg the three *persons*, but for *Natu* they are coessentiall, for *Dignity* co quall, for *Time* coeternall.

The *vvhole* divine essēce is in *eve one* of the three *Persons*; but it was i carnated [c] *onely* in the *secōd* person

a *Hinc Dei nomen sæpe in scripturis Patri* κατ' ἐξοχὴν *tribuitur*. Ioh. 14. 1. Rom. 8. 3. 1. Cor. 8. 6. 1. Cor. 15. 24. b Mat. 11. 25. 26. 27. Ioh. 5. 19. 20. 21. 22. 23. Ioh. 11. 41. 42. Ioh. 12. 49. *2. Cor. 5. 18. &c.

c *Incarnatio Verbi proprie non Patri nec Spiritui Sancto nisi* κατὰ εὐδοκίαν καὶ θαυματουργίαν *competit*, Damas. 1. *de orthod. fid. c.* 13. *Implevit carnem Christi Pater & Spiritus S. sed majestate, non susceptione*. Aug. *serm.* 3. *de Tem.* Ioh. 3. 16. Ro 8. 12. & 5. 8. 10. *Hoc mirum fœdus semper mens cogit uno Hoc est, ne dubita, fœdere parta salus*. Melanct. *Vt q erat in divinitate Dei filius, fieret in humanitate hom nis filius, ne nomen filii ad alterum transiret, qui n esset æterna nativitate filius*, Aug.

he *VVord*, and not in the person of he *Father*, or of the *holy Ghost*, for hree reasons.

First, that God the *Father* might he rather set forth the greatnesse of is loue to *Mankind*; in giving his *rst* and *onely begotten Sonne*, to be in-arnated, & to suffer death for mans alvation.

Secondly, that he, who was in his *Divinity* the Sonne of God, should ee in his *Humanity* the Son of *Man*: est the *name of Sonne* should passe nto another, who by his *eternall* na-ivity was not the *Sonne*.

Thirdly, * because it was meetest, hat that *person*, who is the *substantiall mage* of his eternall *Father*, should estore in vs the *spirituall Image* of od, which wee had lost.

In the *Incarnation*, the *Godhead* was ot turned into the *Manhood*, nor the *Manhood into* the *Godhead*, but the *odhead*, as it is the *second person*, or *Vord*, assumed vnto it the *Manhood*, hat is, the *vvhole nature of man*, body nd soule, and all the naturall *pro-rieties* and [2] *infirmities* thereof, *sinne* xcepted.

The *Second Person* tooke not vpon im the *person* of man, but the *Nature* f man. [1] So that the humane nature

* *Congruebat filium assumere humanam naturã, ut hæc persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam.* Athan. Heb 2. 17. 18. Heb. 4. 15.

2 *Infirmitates meræ privationis, non pravæ dispositionis.*

1 *Humana natura est distinctum individuum à natura divina, etsi non sit distincta perso-* . Keck. Syst. Theol. lib. 3. p. 119.

hath no personall *subsistence* of owne, (for then there should *tvvo* Persons in Christ;) but it subsisteth in the *VVord*, the second person. For, as the soule & body make but one Person of *Man*; so the Godhead & Manhood make but one Person of *Christ*.

[2]The two natures of the Godhead and Manhood are so *really vnited* in a *Personal vnion*, that as they cā never be *separated* asunder, so are they not [3] *confounded*, but remaine still distinguished by their several & Essential *proprieties*, which they had before they were vnited. As for example, the *infinitenesse* of the *divine*, is not communicated to the *humane* nature; nor the *finitenesse* of the *humane* to the *divine nature*.

Yet by reason of this *personall vnion* there is such a *communion* of the *proprieties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God [4] *purchased the Church vvith his ovvne blood*: And, *that he vvill judge the VVorld by that Man vvhom hee hath appointed*. Hence also it is, that though the *Humanity* of *Christ* be a created, & therefore a *finite* and *limited* nature, & cannot be *every vvhere present*, by actuall po-

2 *Vniri Hypostaticè Deum & hominem nihil est aliud quam naturam humanam non habere propriā existentiam, sed assumptā esse à verbo aeterno, ad ipsam verbi subsistentiā.* Bellar. de incarn. lib 3. c. 8.

3 *Salvis & distinctis manentibus proprietatibus naturæ tam assumentis, quam assumptæ.* 4 Act. 20. 28. Actor. 17.

5 D. Field of the Church, book, 3. cap. 35.

n, or locall extension, according his [6] *naturall being*: yet because it h communicated vnto it the *per-all Subsistence* of the *Sonne of God*, ich is infinite, and without *limita-*; & is so vnited with God, that it o *where severed* from God; the dy of Christ, in respect of his *rsonall being*, may rightly bee said bee *every where*.

he Actions by which the three per-sons be distinguished.

He *actions* are of two sorts, either *External*, respecting the crea-es; & those are after a sort com-n to *every one* of the three *Persõs* nternall, respecting the *Persons* a-Amongst themselues, and are al-ether [2] *incommunicable*.

he *External* and communicable *ions* of the three *Persons* are these: he *creation* of the VVorld pecu-y belõging to God the *Father*: The *mption* of the Church to *God* the r: And the *sanctificatiõ* of the *Elect*, od the *Holy Ghost*. But because the *ther* created, and still governeth VVorld *by* the *Sonne in the Holy ft*, therefore these externall ns are indifferently, in Scrip-, oftentimes ascribed to *each* of

[6] *Secundum esse naturale Christus non est ubique.*
1 *Secundum personale Christus est ubique.*
2 *Incommunicabilium ad extra tres personæ operantur simul, servato ordine personarum in operando.*
3 Rom. 11. 36.
4 As redemption Actor. 20. 28. and sanctification 1. Pet. 1. 2. to the Father. Creation

3. and Sanctification 1. Cor. 1. 2. to the Son. tion Pf. 33. 6. & Redemption Eph. 4. 30. to the Ghost loyntly all to each 1. Cor. 6. 11. *Opera status ad extra indivisa, ad intra divisa.*

these three *Persons*, & therefore calle
communicable and divided Actions.

The *Internall* and incommunicabl
Actions, or proprieties of the thre
Persons are these:

1 To *beget*; and that belonge
onely to the *Father*: who is neith
made, created, nor begotten of an

2. To bee *begotten*: and that belo
geth onely to the *Sonne*, who is of th
Father alone, not made, nor create
but begotten.

3. To *proceed* from *both*: & that b
longeth onely to the *Holy Ghost*; wh
is of the Father and the Sonne; ne
ther made, created, nor begotten; b
proceeding.

So that when wee say, that the D
vine Essence is in the *Father* *vnb*
gotten: in the *Sonne begotten*: & in t
Holy Ghost proceeding: wee make n
three Essences, but onely shew t
divers maners of *subsisting*, by whi
the *same* most simple, *eternall* & *u*
begotten Essence subsisteth in each Pe
son: namely, that it is not in the F
ther by *generation*: that it is in the *So*
communicated from the *Father*, by
neration: and in the *Holy Ghost*, *comm*
nicated from both the Father & t
Sonne by *proceeding*.

These are incommunicable *Acti*
and doe make, not an *essentiall*, *ac*
dentall, or *rationall*, but a *real* diff

1 *Personæ nomen, non est aliquid ab essentia abstractum ac separatum.* Fajus Thef. disp. 2. *Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum.* Zanchius. *Persona gignit, & gignitur; Essentia nec gignit, nec gignitur, sed communicatur.* Alsted.

a

ction betwixt the three *Persons*. So that hee who is the *Father* in the *Trinitie*, is not the *Sonne*: Hee who is the *Sonne* in the *Trinity*, is not the *Father*: Hee who is the *Holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* & the same *Essence* common to [1] all *three*. As therefore we beleeue, that the *Father is God*, the *Sõne is God*, & the *Holy Ghost is God*: so we likewise beleeue, that *God* is the Father, *God* is the *Sõne*, & *God* is the *Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor neuer can be the *Person* of the other. The three *Persons* therefore of the *Godhead* doe not differ from the *Essence* but [2] *formally*; but they differ *really* one from another, and so are distinguished by their *hypostatical* proprieties. As the Father is *God begetting* God the Son; the Sonne is *God begotten* of God the Father; & the Holy Ghost is *God proceeding* from both God the Father, & God the Sonne. Hence it is, that the Scripture use the name of *God* two manner of waies: Either [3] *Essentially*, & then it signifieth the *three*

1 *Quum unum cogito, trium incomprehensibili luce involvor.* Nazian.

2 *Quãvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt non numero, quia sic in divinis foret quaternitas; non re, quia Essentia de personis prædicatur, sed formaliter τᾷ λόγῳ, sive ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei.* 3 *οὐσιωδῶς. Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat.*

Persons conjoyntly, or [a] *Personally*, & then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*. As the *Father*, 1. *Tim*. 2. 5. or the *Sonne*, *Act*. 20. 28. 1. *Tim*. 3. 16. or the *Holy Ghost*, *Act*. 5. 4. 2. *Cor*. 6. 16.

And because the Divine *Essence* (common to all the three persons) is but *one*, we call the same *Vnity*. But because there bee *three distinct Persons* in this one indivisible Essēce, we call the same *Trinity*. [b] So that this *Vnity* in *Trinity*, & *Trinity* in *Vnity*, is a holy *mystery* [3]: rather to bee religiously adored by *faith*, then curiously searched by *reason*, further then God hath revealed in his VVord.

a υποστατικῶς. *Sacramentum hoc venerandum, non scrutandum, quo modo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita æterna*. Bern. b *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendū intellectus prævalet magis ergo glorificare nos cōvenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat*, Chrysost. Hom. 2. Heb. 3 *De Deo loqui etiam vera periculosissimum est*. Arnob. 4 *Lingua, mente, & cogitatione hæresco, quoties de Deo sermonē habeo*. Nazian.

Thus farre of the divers manner of being in the Divine Essence: novv of the Attributes thereof.

A*Ttributes* are certaine descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weaknes of our [a] *capacity*, to helpe vs the better to vnderstand the *nature* of Gods Essence, and to discerne it from all other Essences.

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

a *Condescendit nobis Deus, ut nos consurgamus ei*, Au. de spec. c. 112.

Th

The *Nominall* Attributes are of three sorts: first, those which signifie Gods Essence: secondly, the *Persons* in the Essence: thirdly, those which signifie his *essentiall vvorkes*.

Of the first sort, is the name [1] *Iehovah*, or rather * *Iehuah*, which signifieth *eternall being of himselfe*; in whom being without all beginning & end, all other beings both begin & end, *Isa.42.8. Psal.83.18.*

God tels *Moses* Exod 6. 2. *that he vvas not knovvne to Abrahã, Isaac, & Iacob, by his name Iehovah.* (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he *promised* them; in graciously delivering their seede out of *Egypt*, & in giving thẽ the *real possession of Canaãs Land*; & so to be not onely *God Almighty*, by whõ all things wer made; but also *performing indeed* to the children, that which he promised in his VVord to the *Fathers*: which this name *Iehovah* especially signifieth. And for this cause, *Moses* cals God *first Iehovah* when the *universall creation* had his absolute being, *Gen.2.4.* And this admirable name is graven on the *Decalogues* forehead, which

1 Exo. 15.3. *Ab Havah vel Haiah, Esse: nã ita Deus est à seipso, ut sit suum esse, & αυτοών. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum.* P. Mart. loc. com. cap. 11. P. Montan. *de arc. ser. c.1.*

* *Iehovah non habet plurale, & in scripturis soli vero Deo tribuitur.*

2 *Locus Exo 6. 3. intelligendus est de gradibus divinarum patefactionum.* Gerard. *loc.3. de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ. Sic dicitur, Spiritus sanctus nondum erat, id est, nondum innotuerat.* Alsted. *Lex. Theol. c.1.*

was pronounced upon the *Israelites* deliverance, to bee the *Rule of Righteousnesse*; after which they should serue their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Iewes* hold it a sin to pronounce it; but if it be no sin to write it, why should it be vnlawfull to pronounce it?

Quod inest scribere, effari cur non liceret? Theod. in Epit. Ens æternum αὐτοῶν. Fons est πάσης οὐσίας.

This Holy Name of God teacheth vs;

First, what God is in himselfe, namely, *an eternall being of himselfe.*

Secondly, how hee is vnto *others*, because that from him *all other* Creatures haue received their *being*.

Thirdly, that wee may confidently beleeue his promises: for hee is named IEHOVAH, not onely in respect of *being*, & causing al things to *bee*; but especially in respect of his *gracious promises*, which without faile he wil fulfil in his appointed time, & so causeth that to be, which was not before. And so this *name* is a *golden pledge* vnto vs, that because he hath *promised*, hee will surely vpon a our *repentance* forgiue vs all our sins; at the time of death, [b] receiue our *Soules*, & in the *resurrection* [c] raise vp our *Bodies* in glory to life everlasting.

In promissionibus Iehova est θεός. a *Isai.* 55. 7. b *Ioh.* 12. 26. *Ioh.* 14. 2. 3. c *Ioh.* 6. 40. *Ioh.* 11. 5.

The second name denoting Gods essence, is *Eheieh*; but once read, *Exod.* 3. 14. of the same roote that IEHOVAH;

HOVAH; and signifieth, I AM, or I VVIL BE: for when *Moses* asked God by what name hee should call him; God thē named himselfe, *Eheieh Asher Eheieh*; *I am that I am*: or *I vvill be that I vvill be*: signifying, that hee is an eternall, vnchangeable Being: For seeing every creature is temporary and mutable; no creature can say: *Ero qui ero: I vvill be that I vvill bee.* This name in the New Testament is given to our *Lord Christ*, when he is called *Alpha and Omega, The beginning, and the ending, vvhich is, vvhich vvas, & vvhich is to come, The Almighty*, *Apoc.* 1. 8. For all time past and to come, is a ye present before God. And to this name *Christ* himselfe alludeth *Iohan.* 8, 58. *Before Abraham vvas, I AM.*

This Name should teach vs likewise to haue alvvayes present in our minds our first *creation*, present *corruption*, and future *Glorification*, and not content our selues with *I vvas* good, or *I vvill be* good, but to bee good presently; that when-ever God sends for vs, hee may finde vs prepared for *him*.

The third name is *Iah*, which as it comes of the same *roote*, so is it the contract of *Iehovah*, and signifieth *Lord*, because he is the * beginning and *Being* of beings. It is a[a] name for the most part, ascribed vnto God, when

1 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

* Deus est causa causarum & Ens entium.

a *Psal.* 68. 19. *Psalm.* 101. 18. *Psalm.* 106. 1. 48. *Psal.* 111. 1. &c. *Psal.* 112. 1. &c. *Psal.* 113. 1. 9. *Psal.* 115. 17. 18. *Psalm.* 116. 19. *Psal.* 118. 5. 14. *Psal.* 130. 3 4.

when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded tot celebrate and praise God in this name *Iah*.

Iunius in Irenico.

The fourth is Κύριος, *Lord*, used often in the New Testament: for Κυρέω or κυρόω signifieth, *I am*. Hence κύρος, signifieth the first Essence of a thing, or authority. VVhen it is absolutely given to God, it answereth to the Hebrew name IEHOVA, & is so translated by the seventie Interpreters: for *God* is so a *Lord*, that he is *of* [a] *himselfe, & Lord of all*. This name should alwayes put vs in remēbrance to [b] *obey* his commandements, and to feare his judgements, and *submit* our selues to his blessed will & pleasure, saying with *Eli, It is the Lord, let him doe vvhat seemeth him good*, 1. Sā. 3. 18.

a αὐτοκύριος. Polan. *Synt.* Theol. l. 2. c 6.
b *Mal.* 1. 6.
c *Plato* in Cratylo. Hinc illud Virgil. Deum namque ire per omnes terrasq; tractusque maris *Zanchius*.
d Deus est lux ἀπρόσιτος.

The fifth is Θεὸς, *God*, 600 times used in the New Testament: and of prophane VVriters commonly. It is derived [c] ἀπὸ τοῦ θεῖν, because he runnes thorow, and compasseth all things: or ἀπὸ τοῦ αἴθειν, which signifieth to *burne and kindle*: for God is *Light*, & the author both of *Heate*, [d] *Light* and *Life*, in all Creatures, either immediatly of himselfe, or mediately by secōdary causes. The name is vsed either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively*

guratively to * Magistrates; or *falsely* to † Idols. But when it is properly & absolutely taken, it signifieth the *Eternall Essence* of God, being aboue all things, and through all things: giving life and light to all creatures, & preserving and governing them, in their wonderfull frame and order. 1 *God seeth all in all places*: Let vs therefore every where take heede what wee doe in his sight.

Thus farre of the names vvhich signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim * signifieth the *mightie* Iudges: It is a name of the plural nũber, to expresse the *Trinity* of Persõs in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, joyned with a Verbe of the singular number; as *Elohim Bara, Dii creavit*, The 2 *mighty Gods*, *or all the three Persons in the God-head created.* The *Ievves* also note in the Verbe ברא *Bara*, consisting of three Letters, the mysterie of the Trinitie. By ב *Beth*, *Ben*, the Sonne: by ר *Resh Ruah* the Spirit: by א *Aleph Ab* the Father. But this holy Mystery is more cleerely taught by *Moses*, *Gen*. 3. 22. *And* IE-

* *Ioh.* 10. 34.
† 1. *Cor.* 8. 5.
1 Incũbit nobis necessitas recte vivendi: cum omnia quæ facimus, facta sint coram oculis Iudicis cuncta vidẽtis, *Boetius*.
* Nomẽ Elohim est personarum διακρετικόν. *Alsted.* Quum Elohim de una persona dicitur, Synecdochicè dictum est propter Essentiæ unitatem.

Iunius. 2 *The like you may reade, Deut.* 6. 4. *Ios.* 24. 19.

HOVAH *Elohim said: Behold, the Man is become as one of vs.* And *Gen.* 19,24. IEHOVAH *rained vpon Sodom and vpon Gomorrah, brimstone and fire from* Iehovah *out of Heaven:* 1 that is, God the Sonne, from God the Father, *vvho hath cõmitted all jugement vnto the Sonne, Ioh.* 5,22. See *Psal.* 33.6. *Isa.* 63, 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all waightie causes, when necessity requireth an oath to decide the truth, wee are onely to sweare by the Name of God, which is the great and righteous Iudge of Heaven & Earth.

This Name *Eloah* is but seldome vsed, as *Abak.* 3,3. *Iob* 4,9. *Iob* 12,4. and 15,8. 36,2. *Psalme* 18,32. *Psalme* 114, 7. Once it hath a Noune plurall joyned to it, *Iob* 35, 10. *None saith, VVhere is Eloah Gosai, the Almighty my Maker?* to note the mystery of the *eternall Trinity.* Many times also *Elohim*, the plurall number, is joyned with a verbe plurall, to expresse more emphatically this Mystery, *Gen.* 35,7. 2. *Sam.* 7,23. * *Iosh.* 24,19. *Ierem.* 10, 10. *Elohim* is also sometimes *Tropically* given to Magistrates, because they are Gods Vicegerents, as to *Moses*, Exod. 7, 1. IEHOVAH *said vnto Moses, I haue made thee Elohim to Pharaoh*, that is, I haue appointed thee an Embassador, to represent the

1 Sic *Marcus Arethusius* in Smirnensi Concilio sancte exposuit. Socrat. Eccles. Hist. l. 2. cap. 30.

This place vvell vrged, had grinded Arrius in pieces.

* Elohim Kedoschim Hu, Dii sancti ipse.

person

person of the true *Three-one* God, & to deliver this message and will vnto *Pharaoh*. As oft therefore as wee reade, or heare this name *Elohim*, it should put vs in minde to consider, that in one divine *Essence* there are *three* distinct *Persons*, and that *God is* IEHOVAH *Elohim*.

Novv follovv the names vvhich signifie Gods Essentiall vvorkes, vvhich are these fiue especially.

EL, which is as much as the *strong God*,[1] and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is hee, that giveth all strength & power to all other Creatures. Therefore Christ is called, *Esa* 9, 6, *El Gibbor*, *The strong, most mighty God*. Let not Gods children feare the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*; * that is, *Omnipotent*. By this name, God usually stiled himselfe to the Patriarches, *I am El Shaddai*, *The strong God*, *Almighty*. Because hee is perfectly able to defend his servants from all evill: to blesse them vvith all spirituall and temporall blessings, and to performe all his promises, which he hath made vnto them for this life, and that

1 *Hence Eli in Hebrew as Mat.* 27, 46, *and* Eloi, *in the Syriacke, as Mar.* 15, 31. *doth signifie, my God,* 2. *Chro.* 32, 8.

* *The* 70. *turne it* παντοκράτωρ; *It is derived of* Dai, *sufficiencie, & the Relative* shed, *the same that* αὐτάρκης; *or of* Shadi, *Dugge, because God feedes his children with sufficiency of all grace, as the loving mother the childe with the milke of her brests.*

which

which is to come. This name belongeth *onely* to the *Godhead*, & to no Creature, no, not to the *humanitie of Christ*. This may teach vs, with the Patriarches, to put our whole confidence in God, & not to doubt of the true performance of his promises.

3. 1 *Adonai*, my Lord; This name, as the *Massorets* note, is found 13 times in the Old Testament. *Analogically* it is given to creatures, but *properly* it belongeth to God alone. It is vsed, *Mal.* 1. 6. in the plurall number to note the *mysterie* of the holy *Trinitie*. If I bee *Adonim*, *Lords*, *vvhere* is *my feare*? *Adonai* the singular. *Adonim* the plurall number. This name is given to *Christ*, *Dan.* 9. 17. *Cause thy face to shine vpon thy Sanctuarie that is desolate, for Adonay (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey Gods Cōmandements, to fear him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) vpon his VVord and promise, and to challenge God in Christ to bee his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*: that is, *most High*, T

1 *A name compounded of* Ai, *My*, Adon, *Lord*. *Adon* derivatur ab *Eden*, basis: quia Deus est fundamentum, & sustētatur omnium creaturarum. Hinc *Adon*, Dominus cui rei domesticæ cura incumbit, & ei tāquam columnæ innititur. Quando de creaturis usurpatur *Adonai*, est Iod cum *Patach*: sed de Creatore cum *kamets*. *Ab Adonai* manasse videtur Ethnicorum Ἄρηνα.

9.

9.2.*Ps.*91.1.*and* 92.9. *Dan.* 4.17.24. 25.30. *Acts* 7.47. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be borne of her, should be the † Sonne of the *most High*, *Luke* 1.32. This teacheth, that God in his Essence & glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. * Thirdly, if wee desire true dignity, to labour to haue communion with GOD in *grace* and *glory*.

5. *Abba*, a Syriacke name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essẽtialy*, as in the Lords Prayer. Secondly, *Personally*, as *Matth.* 11.25. For God is Christs Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ is called the everlasting Father*, *Isa.* 9.6. because he regenerates vs vnder the new Testament. God is also called [a] *the Father of light*, *Iam.* 1. 17. because God dwelleth in inaccessible light, 1. *Tim.* 6. 16. & is the Author, not onely of the Sũnes light, but also of all the light, both of naturall reason, & supernaturall grace, [b] *VVhich lighteneth every man that commeth into the VVorld*. This name teacheth vs, that all the gifts which we receiue from God, proceed from his meere fatherly loue. Secondly, that we should loue him againe, as deare

† υἱὸς ὑψίστου: *So the divell stiled Christ, the Sõne of God. The most High. Luke* 8. 28.

* *For what is earthly greatnesse, compared to Gods Highnesse?*

a Πατὴρ τῶν φώτων. *Of whose substãce the ligth of the Sun is but a shadow.*

b *Ioh.* 1. 9.

children. Thirdly, that wee may all our needs and troubles, be bo to call vpon him as a Father, for h helpe and succour. Thus should vv not heare of the sacred Names God, but wee should thereby be p in minde of his *goodnesse* vnto vs, a of our *duties* vnto him: And th should we finde how comfortabl thing it is, to doe every thing in t *Name of God*. A phrase vsuall in eve mans *tongue*; but the true comfo thereof (through ignorance) know to few mens *hearts*.

It is a great *vnfedome*, and an v speakeable matter, for the stren thening of a Christians *Faith*, know, how in the mediation *Christ*, to invocate God by *such name*, as whereby he hath manifes himselfe to be most willing, and b able to helpe and succour him in present need or adversitie. The *dent* desire of knowing God the surest testimony of our *lov* God, & of Gods *favour* to vs. *Bec hee hath set his love vpon mee, there I will deliver him: I will set him high, because he hath known my na hee shall call vpon mee, & I will ans him, &c.* And it is a great strengt ningh of faith, with vnderstanding begin every action in the *Name of* Thus farre of the *nominall attributes*

The *reall Attributes* are of

* Ps. 91. 14, 15. Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. *Scal. Exerc. 6. sect. 2. Iust. Martyr. q. 120. ad Orthodox.*

orts: either *absolute* or *relative*.

The *Absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone*.

These are two: *Simpleneſſe* and *Infiniteneſſe*.

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible, ſo that what-ever hee is, hee is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that hee is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[a] *Infiniteneſſe*, is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes:

1. *Unmeaſurableneſſe*, or *ubiquity*, whereby he is of infinite extenſion, filling heaven & earth, containing all places, and not contained of any *place*, *place*, or *bounds*, & being no where abſent, is every-where preſent.

There are 4. degrees of *Gods preſence*: the firſt is *Univerſall*, by which God is *repletively* every where, *inclusively*, no where.

a Intelligentias, cũ ſint entia alia ab infinito Ente, finitas eſſe neceſſe eſt: nam duo infinita nequeũt eſſe, neque in natura, neque extra naturã. Eſſent n. duo principia prima. *Scal. Exerc.* 359. *Sect.* 3.

b *Acts* 7, 48. *Pſal.* 145. *Iob* 11. 7. *&c.* 2. *Chr.* 2, 5, 6. *Pſ.* 139. 5. *&c.* *Ier.* 23. 23, 24. Deus eſt ubique, non ita ut in media parte ſit dimidius, aut tanquam in majori parte ſui Dei pars ſit, in minore minor, ſed ubique totus. & in ſeipſo totus eſt. *Aug.* Deus eſt intellectualis ſphæra, cujus centrum eſt ubique, circumferentia verò nuſquam. *Triſm.*

Secondly, *Speciall*, by which God is said to bee in *heaven*, because that there his *Power, Wisedome*, & *Goodnesse* is in a more excellent manner seene & enjoyed: as also because that vsually hee doth from thence powre forth his *Blessings* & *Iudgements*.

Thirdly, *more speciall*, by which God [a] dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulnesse of the Godhead* [b] *dwelleth in Christ bodily*.

2. *Unchangeablenesse*, whereby God is voide of all change: both in respect of his [c] Essence, and [d] Will.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time & without all bounds of [e] *precession* or *succession*.

Thus farre of the absolute Attributes now of the Relative, or such which haue reference to the Creatures.

The Relative Attributes are fiue.

I. *Life*. II. *Vnderstanding*. III. *Will*. IV. *Power*. V. *Majestie*.

THe *Life of God* is that, by which as by a most pure & perpetuall *Act*, he not onely liveth *of himself*

* *Psal.* 19.1. *Hos.* 2.21.

a 1. *Cor.* 3.16. *& 6.19. 2. Cor.* 6.16.

b *Col.* 2.8.

c *Rom.* 1.23. *Isa.* 40.28. *Psal.* 102, 27 *&c.*

d *Apoc.* 1.8.

e *1. Sam.* 15.29. *Num.* 23.19. *Mal.* 3.6. *Rom.* 11.29. *Iam.* 1.18. *Poenitentia eum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat.*

Alsted. e Isa. 44.6. *Iam.* 5.19. *Dan.* 6. *Heb.* 13. *Apoc.* 4.8. Creaturæ quædam æternæ sunt posteriori, à priori solus Deus est æternus, *Alst. Lex. Theol. cap.* 2.

but is also that *ever* and *overflowing* Fountaine of *Life*, from which all Creatures deriue their [a] *liues*: so as that *in him they liue, mooue, breath, and haue their being*. And because *onely* his *Life* differs not from his [b] *Essence*, therefore God is said *onely to haue immortalitie*, 1 Tim. 6, 16.

11. The *Vnderstanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) hee most perfectly [c] knoweth in himselfe all things that ever *were, are, or shall be*: yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *evill* by the good opposite to it; imposing to things *contingent*, the *lot* of contingencie, and to things *necessarie*, the *Law* of necessitie: And thus knowing all things, and of himselfe, hee is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *Approbation*; by which he particularly *knoweth*, and graciously [c] *acknow-*

a *Act.* 17, 25. 28. *Acts.* 14. 15. *Psa.* 42 2 *Ps.* 36, 19 Ioh. 5, 26. *Heb.* 3, 12.

b *Hence it is that as* God *is called of the Hebrews* Eheie, *so likewise* Echeie *& as of the Grecians* ὁ ὢν *so also* ὁ ζῶν, *& as of the Latines*, primum *est, so also* primum vivens: *for to be, & to liue, is al one*

the same in God. c 1. *Ki.* 8, 39. *Ps.* 44 21, *Ps.* 139, 1 *&* c. 17, 10. *&* 20, 12. *Luk.* 16, 15. *Heb* 4, 12. *Rom.* 11, 33. 16, 17 *2 *Tim.* 2, 19. *Mat.* 7, 13. c Intellectus, scientia sapiētia in Deo non distinguuntur. *Tilen.* Nā sapientia in homine est habitus intellectui impressus, qui de eo dici non debet, cujus intellectus est ipsa sapientia. *Eck.* πάντα ἰδὼν διὸς ὀφθαλμὸς ἐ πάντα νόησει. *Hes. lib.* ἔργ. ἐ ἡμέρ. *Sap. Hence the Platonickes terme God* παντόπτην, *all eye, seeing all.*

ledgeth onely his *Elect* for his own

Vnderstanding also containes t
VViſedome of God, by which he mo
wiſely created all things of *nothing*,
number, *meaſure*, and *vvaight*, and ſt
ruleth and diſpoſeth them to ſer
his own moſt holy *purpoſe* and *glory*

III. The *VVill of God* is that, whe
by of neceſſitie hee willeth *himſel*
as the *ſoveraigne good*: and (by willi
himſelfe) willeth moſt freely
other good things, which are out
himſelfe.

The will of God, though in it ſe
it be but *one*, as in his *Eſſence*, ye
reſpect of the diverſitie of *obje*
& *effects*, it is called in the Scriptu
by divers names:

1. Loue, vvhereby is meant G
eternall *good vvill*, vvhereby
ordaineth his Elect to bee fr
ſaued through Chriſt, & beſtow
on them all *neceſſary* graces for
life, and that to come, *taking p*
ſure in their perſons and ſervice.

2. *Iuſtice* is Gods *conſtant v*
whereby he recompenſeth me
Angles, according to their work

* 1. Ti. 2.4. Rom. 9. 19. Epheſ. 1.5.

a Deus voluntate ſua cuncta conſtituit, *Trifm.* in 4. Dial. *Pim.* Hinc *Orpheus* Deum vocat neceſſitatem, ratione ſcil. inferiorũ, quod omnia ipſi parere cogantur.

b Voluntas Dei ſemper impletur, a nobis, aut à nobis. De nobis impletur, ſed tamen implemus eam quando peccamus: à nobis impletur bonum facimus. *Aug. Enchir.* 100 *Rom.* 9.11. *Iam*

c *Ieh.* 3, 16. d *Pſal.* 45,7. e *Gen.* 4,4. f Norma tiæ divinæ eſt Dei voluntas: Quia enim vult, ideo ſtum; non quia juſtum, ideo vult. *Eph.* 1, 11. g *R* 5, *&c.* 2 *Theſſ.* 1,6, *&c.* 2 *Tim.* 4,8. *Deut.* 7,9, 10.

a pu

punishing the impenitent, according to their *deserts*, called the justice of his *vvrath*; and [b] *revvarding* the faithfull, according to his promises, called the justice of his *Grace*.

3. *Mercy*, which is [c] Gods meere *good vvill*, and ready affection to forgiue a penitent sinner, notwithstanding all his sins and ill deserts.

4. *Goodnesse*, [d] whereby God *vvillingly communicateth* his good with his Creatures: and because he communicates it *freely*, it is termed *grace*.

5. *Truth*, vvhereby [e] God willeth *constantly* those things vvhich hee willeth: effecting and performing all things, which he hath spoken, in his *appointed time*.

6. *Patience*, whereby God *vvillingly forbeareth* to punish the wicked, so long as it may stand with his justice, and vntill their [f] sinnes ripened.

7. *Holinesse*, whereby Gods nature is separated from all *prophanesse*: and

a Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet δικὴν, id est divinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermissum est, *Aristot. lib. de mundo.*

b *Rom.* 9.15.

*Ezec.*16,6. c *Psa.*103,8. *&c. Tit.*3,4. Semper invenies eum benigniorem, quam te culpabiliorem. *Serm*,11. *rn.* Vindictæ gladium misericordiæ oleo semper acu- *Nicoph. lib.* 17. c.3. d *Ps.*145,7,9,16. *Matt.*16,17. In eatur:s multa inveniuntur bona, ergo Creator multo gis est bonus; Imo αὐτὰ γαθός è Ios.13.14. *Ps.*149 *Num.*23,19. Veritas est harmonia, tum intellectus & borum cum rebus; tum etiam rerum ipsarum cum is in mente divina, *Keckerm.* Veritas Dei in verbis s Dei dicitur, quod certo fiant, quæ ab ipso dicta t. Item constantia, quia sententiam non mutat, *Polan.* *Pet.*3,9. *Rom.*2,4. *Gen* 6.5.

Ad pœnam tardus Deus est, ad præmia velox,
Sed pensare solet vi graviore moram;

abhorreth all filthinesse; and so bein wholly pure in himselfe, delightet in the inward and outward a *puriti* and *chastity* of his servants, which he infuseth into them.

8. *Anger*, b whereby is mea Gods most certaine and just *VVil in chastening the Elect*, and in reve ging and *punishing* the *Reprobat* for the injuries they offer to him an his chosen: and vvhen God vvi punish vvith *rigour* and severity, the it is tearmed *VVrath*, c *temporall* the Elect; d *eternall* to the Repr bates.

1 v. The *Povver* of God is th whereby hee e can simply & free doe *vvhatsoever hee vvill*, that is agr able to his nature, and whereby (hee hath *made*) so hee still *rule* heaven, and earth, and all there This Almighty *povver* of God is ther *absolute*; by which he can vv and doe more than he vvilleth doth. *Matt.* 3.9. & 26. 53. *Rom.* 9. *Or actuall*, by which God doth ind whatsoever hee will, and hindr whatsoever hee will not haue do *Psal.* 115, 3.

a 1 *Pet.* 1, 15. 1 *Thess.* 4, 3. *Heb.* 12 14. *Mark.* 15. 9. Quanta sanctitas Dei, ad cujus aspectũ sancti Angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus. *Iehovah zebaoth. Is.* 6, 2. 3.

b *Psal.* 106, 23 29. 40. 41. *Numb.* 25, 11. Ira Dei non est aliud, quam voluntas puniendi, *August. de civitate Dei capite.* 15. *A* *libro septimo*, c, 6. *Cur Deus, Hom.* Furor & ira in non passionem mentis: sed ultionis acerbitatem tant. *Carth. in Apoc.* 19. c 1 *Cor.* 11. 2. d 2 *Thess.* e *Gen.* 17, 1. *Psal.* 115, 3. *Mat.* 11, 26. *Ephes.* 1, 11. *M* 8, 2. Deus potest omnia quæ contradictionem non plicant. *Aqu.* 2. *quæst.* 25. *art.* 3. 4. Omnipotentia ex dit omnes defectus, qui sunt impotentia, ceu, mentiri, mori, peccare, &c.

V. *Majestie* is that, by which God of his owvne absolute and free autority a raigneth and ruleth, as *Lord* & *King*, over all *creatures*, visible, and invisible: Having both the *right* and *proprietie* in all things, as b *from vvhō*, and *for vvhom*, are all things: as also such a *plenitude of powver*, that hee can pardon the offences of all whom he *vvill haue spared*, and *subdue* all his *enemies*, whom he will haue d plagued and destroyed, without being bound to *render* to any Creature a reason of his doing: but making his owne most holy and just *vvill*, his onely most perfect and eternall *Lavv*.

From all these *Attributes* ariseth *one*, which is Gods soveraigne blessednes or perfection.

Blessednes is that e *perfect* and vnmeasurable possession of *joy* and *glory*, which God hath in himselfe for ever: & is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and *improperly* ascribed vnto *God*, in the holy *Scriptures*; as by an *Anthropomorphosis*, the members of a man, *eyes*, *eares*, *nostrils*, *mouth*, *hands*, *feete*, &c. or the senses & actions of man, as *seeing*, *hearing*, *smelling*, *vvor-*

a 1. *Chr.* 29, 11. 12. 2 *Sam.* 7, 22. *Apoc.* 5, 12. 13. b 1 *Chro.* 29, 14. Hinc Deus dicitur ὁ παντοκράτωρ, c *Rom.* 9. 15. *Joh.* 5. 21. d *Luk.* 19. 27. *Psa.* 2, 9. *Psa.* 110, 1. e Deus est *Schaddai*, hoc ὁ παντέρκης, non solū quia Ipse nihil desiderat: sed etiā quia nihil in eo desiderari potest. Creaturas fecit perfectas *in suo quaque genere*: ergo ipse perfectissimus est in se & per se, *Scal. Exerc.* 146. *Sect.* 2. *Mark.* 14. 61. *Act.* 17, 25. *Rom.* 11, 35, 36. 1 *Tim.* 6. 15. *Matt.* 25, 34. *Tim.* 1, 17.

king, walking, striking, &c. By an *Anthropopatheia*, the affections and passions of a man, as *gladnes, griefe, joy, sorrow, loue, hatred, &c.* or by an *Analogy*, as when hee is named *a Lyon, a Rocke, a Tower, a Buckler, &c.* VVhose signification every [a] Commentary will expresse.

[a] See Master Wilsons Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes vvee must hold these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

1. *VVhatsoever* therefore is *spoken of God, is not God*; but serveth rather to helpe our weake vnderstanding, to conceiue in our reason, and to vtter in our speech the *Majestie* of his *Diuine Nature*, so farre as hee hath vouchsafed to reveale himselfe vnto vs in his *VVord*.

[b] Attributa omnia propter οὐσίας πωτότητα, singulis diuinitatis personis competunt.

2. [b] *All the Attributes of GOD* belong to every of the three *Persons*, as well as to the *Essence* it selfe, vvith the limitation of a *personall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, is *mercy begotten*: the *mercy* of the *Holy Ghost*, is mercy *proceeding*: and so of the rest.

[c] In Deo nihil est, quod non sit ipse Deus. *Zanch.*

3. The *Essentiall Attributes* of God, differ not from his Essence. Because they are so in the Essence, that they are the *very Essence* it selfe. [c] In God

God therfore there is nothing which is not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God differ not *Essentially* nor *really* one from another. (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but onely in *our reason*, and *understanding*, vvhich being not able to know Earthly things, by one *simple Act*, vvithout the helpe of many *distinct Acts*, must of necessity haue the helpe of many distinct Acts to know the *Incomprehensible* God. Therefore (to speake properly) there are not in God *many Attributes*, but a *one onely*, which is nothing else but the *Divine Essence* it selfe, by what attribute soever you call it. But in respect of *our reason*, they are said to be so many different Attributes. For our *Vnderstanding* cōceiues by the name of *Mercy*, a thing differing from that vvhich is called *Iustice*. The *Essentiall Attributes* of *God* are not therefore *really* inseparable.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor c *Accidents* in the Essence, nor a Subject: but the *very vvhole and entire Essence of God*. So

a Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

b Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedat, nihil subsequatur sed ex intellectione nostra (quæ perquā umbratilis est) alia aliis prius animo comprehēdūtur. *Scalig. Exerce. 36, 5. sect. 6.*

c Quæ de Deo dicuntur πρὸς τι, relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia. d Omnia quæ in Deo sūt, ita insūt, ut sint ipse Deus.

thaw

that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in GOD, by which hee may be said to bee *so much* and *so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but a whatsoever *God* is, he is *such* & the *same* by his *Essence*. By his *Essence* he is *wise*, & therefore *Wisedome* it selfe: by his *Essence* hee is *Good*, and therefore *Goodnesse* it selfe: by his *Essence* he is *mercifull*, & therefore *mercy* it selfe: by his *Essence* he is *just*, & therefore *Iustice* it selfe, &c. In a word, God is *great* without *Quantity*: *good*, *true*, and *just* without *Qualitie*: *mercifull* without *passion*: an act without *motion*: *every where* present without *sight*: without *time* the *first* and the *last*: the Lord of all Creatures, from whom all receiue themselues, and all the good they haue; yet neither *needeth*, nor *receiueth* hee any increase of goodnesse or happines from any other.

a Essentia divina identificat sibi omnia quæ sunt in divinis. *Brol. sup. 1. sent. dist. 1. quæst. 5.*

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper *Teismeg. ser. 2. Pim.*

This is the plaine *description* of God, so farre as hee hath reuealed himselfe to vs in his *VVord*.

This doctrine (of all others) every true *practitioner of Piety* must *competently* know, and *necessarily* beleeue, for foure *speciall uses*.

1. That we may *discerne* our true and onely *God*, from all *false gods* and

Idols: for the description of God, is properly [a] knowne onely to his *Church*, in whom hee hath thus graciously manifested himselfe.

2. To possesse our hearts with a greater awe of his *Majestie*; whilest wee *admire* him for his *simplenesse* and *infiniteneſſe*: adore him for his *vnmeasurableneſſe*, *vnchangeableneſſe*, and *eternity*: *seeke vvisedome* from his *vnderstanding* and *knowledge*: *submit our selues* to his blessed will & pleasure: *loue him*, for his *loue*, *mercy*, *goodnesse*, and *patience*: *trust* to his *VVord*, because of his *truth*: *feare* him for his *power*, *justice*, and *anger*: *reverence* him for his *holines*: and praise him for all his *blessednes*, and to depend all our life on him, who is the onely Author of our *life*, *being*, and all the good *things* we haue.

3. To *stirre vs vp* to imitate the *Divine Spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *VVisedome*, *Loue*, *Goodnes*, *Iustice*, *Mercie*, *Truth*, *Patience*, *Zeale*, and *Anger* against sinne, that we may be *vvise*, *loving*, *good*, *just*, *merciful*, *true*, *patient*, & *zealous* as our God is.

4. Lastly, that wee may in our Prayers & Meditations *conceiue right* of his Divine *Majestie*, & not according to those grosse & blasphemous *imaginations*, which naturally arise in mens braines: as whē they conceiue

God

[a] *Psal.* 147, 19, 20. *Ier.* 10, 25.

God to bee like an *old Man sitting in a chaire*: & the blessed *Trinity* to bee like that *tripartite Idol*, which Papists haue painted in their Church-windowes.

VVhen therefore thou art to pray vnto God, let thine *heart* speake vnto him, as to that [a] *eternall*, [b] *infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *just*, [g] *mercifull* [h] *Spirit*, and *most* [i] *perfect* [k] *indivisible Essence of three severall Persons, Father, Sonne, and holy Ghost: who being* [l] *present in all places*, [m] *ruleth Heaven, and Earth*; *vnderstandeth* [n] *all mens hearts, knoweth all mens miseries; & is onely* [p] *able to bestow on vs all graces which we want, & to deliver all penitent sinners, who with faithfull hearts seeke (for Christs sake) his helpe out of all their afflictions & troubles whatsoever.*

The ignorance of this true knowledge of God, makes many to make and Idoll of the true *God*, and is the onely cause, why so many doe professe all other parts of Gods worship and religion, with so much *irreverence* & *hypocrisie*. VVhereas if they did truely know God, they durst not but come to his holy service; and *comming*, serue him with *feare* & *reverence*: for so farre doth a man feare God, as hee knoweth him: and then doth a man *truely know* God, when

a *Psal.* 90, 2.
b 1 *Kin.* 8, 27.
c *Gen.* 17, 1.
Iob. 15, 25.
d *Apoc.* 4, 8. *and* 15, 4.
e *Rom.* 11, 33. *and* 16, 27.
f *Exod.* 34, 6, 7. *Psalm.* 108, 4. *&* 103, 11, *&* 145, 8, 9.
g *Deut.* 32, 4. *Gen.* 8, 25. *Ps.* 145, 17.
h *Ioh.* 4, 24.
i *Deut.* 32, 4.
k 1 *Ioh.* 5, 7. *Mat.* 3, 16. *Matt.* 28, 19. 2 *Cor.* 13, 14. 1 2 *Kin.* 8, 17. *Ps.* 139, *Ier.* 23, 23.
m *Isa.* 48, 16, 28. *Dan.* 4, 32.
n 1 *Kin.* 8, 30. *Ier.* 17, 10, o *Isa.* 63, 16.
p 1 *Sam.* 10, 15. *Mat.* 17, 18.

bee

hee joynes *practise* to *speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as he hath revealed himselfe in his VVord.

Secondly, when from the true & liuely sense of Gods *Attributes*, there is bred in a mans heart a *loue*, *awe*, and *confidence* in God: for, saith God himselfe; *If I bee a father, vvhere is my honour?* Mal. 1.6 *If I bee a Lord, vvhere is my feare? O taste and see, that the Lord is good!* saith *David*. Psalm. 34.9. Hee that hath not by *experience* tasted his *goodnesse*, knowes not *hovv good* he is. *He* (saith *Iohn*) *that saith he knoweth God, and keepeth not his commandements, is a lyer, and the truth is not in him.* 1 Iohn 2.4. So farre therefore as wee *imitate God* in his *Goodnesse, Loue, Iustice, Mercy, Patience*, & other Attributes, *so farre doe vvee knovv* him.

Thirdly, vvhen vvith invvard *groanes*, and the serious *desires* of our hearts, we *long* to attaine to the perfect and plenary knowledge of his *Majesty*, in the life which is to come.

Lastly, this discovers hovv fevv there are, who doe truely *knovv God*; for no man knoweth God, but hee that *loveth* him, and hovv can a man choose but *loue* him, being the *Soveraigne good*, if he knevv him? seeing *the nature of God is to enamour mē vvith the*

the loue of his goodnesse; and whosoeve loveth any thing *more then God*, *is n vvorthy of God*; and such is every one who settles the loue and *rest* of h *heart* upon any thing *besides God*. therefore thou doest beleeue th God is *Almighty*, vvhy doest the feare *Divels* and *enemies*, & not co fidently *trust in God*, and craue h helpe in all thy troubles and da gers? If thou beleevest that God *infinite*, how darest thou provoke hi to *anger*? If thou beleevest that Go is *simple*, with what heart canst th *dissemble* & play the *hypocrite*? If th beleevest that God is the *Soveraig good*, why is not thy heart more se led vpon him, then on all *VVorld goods*? If thou doest indeed belee that God is a *just Iudge*, how dar thou liue so securely in sinne witho repentance? If thou doest truely b leeue, that God is most *vvise*, vv doest not thou referre the events *crosses* and *disgraces* vnto him, vv knoweth how to *turne all things to best, vnto them that loue him*? If th art perswaded, that God is true: w doest thou doubt of his promis And if thou beleevest that Go *Beauty* and * *Perfection* it selfe, w doest not thou make him alone chiefe end of all thine *affections* *desires*? for if thou lovest beauty, is most faire: if thou desirest *rich*

Rom. 8. 28.

* Site habeam solum, sane ruat arduus æther, Tellus rupta suo dissiliatque loco.

he

hee is most *vvealthy*: if thou seekest *vviſedome*, he is most *vviſe*. VVhatsoever *excellency* thou haſt ſeen in any *creature*, it is nothing but a *ſparke* of that, which is in *infinite* [a] *perfection* in God: and whē in Heaven wee ſhall haue an *immediate Communion* with God, wee ſhall haue them all perfectly in him *communicated* vnto vs. briefly, in all *goodneſſe* he is *all* in *all*. Loue that one *good God*; and thou haſt loue him, in whom all the [b] *ſea of goodneſſe* conſiſteth. Hee that would therefore attaine to the *ſaving knowledge of God*, muſt learne to know him by *loue*. For *God is loue*, & *the knowledge of the loue of God paſſeth all knowledge*. For *all* knowledge beſides to know [d] how to *loue God*, and to *ſerue him onely*, is nothing vpon *Salomons* credit, but [e] *vanity of vanities, and vexation of ſpirit*.

Kindle therefore, O my *Lady*, nay, rather, O my [f] *Lord Charity*, the loue of thy ſelfe in my ſoule eſpecially, ſeeing it was thy good pleaſure, that being [g] reconciled by the blood of Chriſt, I ſhould be brought by the knowledge of thy grace, to the *Communion* of thy glory, wherein onely conſiſts my *ſoveraigne good* and happineſſe for ever.

Thus by the light of his *owne Word*, we haue ſeene the *backe parts* of IEHOVAH *Elohim*, the eternall

a Creata omnia perfectius ſunt in Deo quā in ſeipſis. *Dionyſ. de divin. c. 6.*

b Ama unum illum bonum, in quo omne bonum eſt, & ſufficit. *Anſel. in Proſo. c. 25.*

c *Epheſ.* 3.19.

d 1 Ioh. 4. 8.

d Kēp. *de Im. Chriſt. cap.* 1.

e *Eccl.* 1.2. 17.

f Domina, immo Dominus Charitas, *Bern.*

g *Rom.* 5.9.10. *Ioh.* 17. 3.20. 1. *Cor.* 15.3.

Trinity, whō to *beleeue*, is saving *faith* & *verity*. And vnto whom from all *Creatures* in heaven & earth, be all *praise*, *dominion*, and *glory* for ever. *Amen*.

Thus farre of the knowledge of God. *Now vv the knowledge of a* Mans selfe. *And first, of the* state of his misery & corruptiō, *vvithout renovatiō by Christ.*

Meditations of the misery of a man not reconciled to God in Christ.

O VVretched Mā, where shall I begin to describe thine *endlesse* misery! who art *condemned*, as soon as cō*ceived*, & adjudged to *eternall* death, before thou wast borne to a tēporall life. A beginning indeede I finde, but no *end* of thy miseries. For when *Ad* & *Eve*, being created after Gods own *Image*, & placed in Paradise, that the & their Posterity might liue in a blessed state of life immortall, having Dominion of *all earthly creatures*, and only restrained from the fruit of one *tree*, as a signe of their *subjectiō* to the Almighty Creator; though God forbade them this one small thing, vnder the penalty of eternall death; yet they beleeved the *Divels* [illegible] before the *Word of God*; making God (as much as in them lay) *a lyer*. And being *vnthankefull* for all the benefits which God bestowed on them, they became *malecontented* with their pre-

sent state, as if God had dealt *enviously* or *niggardly* with them: & beleeved that the *Divell* would make the partakers of far more glorious things, then *ever* God had bestowed vpon them; & in their pride they fell into *high treason* against the *most High*, and disdaining to be Gods Subjects, they affected blasphemously to be *Gods themselues*, equals vnto *God*. Hence, till they repented (losing *Gods Image*) they became like vnto the *Divell*: & so all their posterity, as a *Traiterous* brood (whilest they remaine *impenitent*, like they,) are subject in this life to all *cursed miseries*, and in the life to come, to the *everlasting fire*, prepared for the *Divell* and his angels.

Lay then aside for a while thy *doting vanities*, and take the view with me of thy *dolefull miseries*: which duely surveyed, I doubt not, but that thou wilt conclude, that it is farre better, never to haue *Natures being*, then not to *bee* by *Grace a Practitioner* of religious *Piety*.

Consider therefore thy misery;

1. In thy *life*. 2. In thy *death*.
3. After *death*.

In thy life.

1. The miseries accompanying thy *body*.

2. The miseries which deforme thy *soule*

In thy death, the miseries which

shall oppresse thy body and soule.

After death, the miseries which over-whelme both body and soule together in Hell.

And first, let vs take a view of those miseries which accompany thy body, according to the foure ages of thy *life:*

1. *Infancy.* 2. *Youth.*
3. *Manhood.* 4. *Old age.*

I. *Meditations of the misery of Infancy.*

VVHat wast thou being an *Infat*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heat of lust, the secret of shame, and staine of *originall sinne?* And thus wast thou cast naked vpon the earth, all imbrewed in the *blood* of filthinesse (filthy indeed; when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it vnbeseemed his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: VVhat cause then hast thou to boast of thy *birth*, which was a *cursed* paine to thy mother, & to thy selfe the *entrance* into a troublesome life? the greatnesse of which miseries, because thou couldest not vtter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. *Meditation of the miseries of Youth.*

WHat is *Youth*, but an vntamed *Beast?* all whose actions are *rash* and rude, not capable of good counsell, when it is given: & *Ape-like* delighting in nothing but in toyes & babies? Therefore thou no sooner beganst to haue a little strength & discretion, but forthwith thou wast kept vnder the rod, and feare of Parents and Masters: as if thou hadst beene borne to liue vnder the *discipline of others*, rather then at the *disposition* of thine *owne will*. No *tyred horse* was ever more willing to bee rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditatiõs of the miseries of Mãhood.*

WHat is *mans* state, but a Sea, wherein (as waues) *one* trouble ariseth in the necke of *another*: the latter *worse* then the former? No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of Miseries*. Thy *Flesh* provokes thee to *lust*, the world allures thee to pleasures, & the *Deuell* tẽpts thee to all kind of sinnes; *feares of enemies* affright thee, *suits in Lawe* doe vexe thee, *wrongs* of ill *neighbours* doe oppresse thee, cares for wife and children doe consume thee, and

disquietnesse twixt open *foes* & false *friends*, doe in a manner confound thee: Sinne stings thee *within*, Satan layes snares before thee. Cõscience of sins past doggeth behind thee. Now *adversity* on thy left hand frets thee; anon *prosperity* on thy right hãd flatters thee, over *thy head* Gods vengeance due to thy sin, is ready to fall vpon thee: and *vnder thy feete*, Hell mouth is ready to swallow thee vp. And in this *miserable* estate whither wilt thou goe for rest and cõfort? the house is full of *feares*; the *field* full of *toyle*; the *Countrey of rudenesse*; the *City* of *factions*; the *Court* of *Envie*; the *Church* of *Sects*; the *Sea* of *Pirats*; the *Land* of *Robbers*. Or in what *state* wilt thou liue, seing *wealth* his envied, & *poverty* cõtemned? *wit* is distracted, & *simplicity* is derided? *Superstition* is mocked, & *Religion* is suspected? *Vice* is advanced, and *vertue* is disgraced? Oh with what a *body of sin* art thou compassed about in a *World of wickednesse*! what are thine *Eyes*, but *Windowes* to behold vanities? What are thine *Eares*, but *flood-gates*, to let in the streames of iniquity? What are thy *Senses*, but *matches* to giue fire to thy lusts? What is thine *Heart*, but the *Anvill*, whereon *Satan* hath forged the ougly shape of all lewd affections? Art thou *nobly* descẽded? thou must put thy selfe in perill of *forrain*

warre

vvarres, to get the reputation of *earthly honour*; oftentimes hazard thy *life* in a desperate combate, to avoid the aspersion of a Coward. Art thou borne in *meane* estate? Lord! what paines & druggery must thou indure at *home* & *abroad*, to get maintenãce? & all perhaps scarce sufficiẽt to serue thy necessity; & whẽ (after much service & labour) a man hath got something; how little *certainty* is there in that which is gottẽ? seeing thou seest by dayly experience, that he who was *rich* yesterday, is to day a *begger*; he that yesterday was in *health*, to day is *sicke*: hee that yesterday was *merry* & *laughed*, hath cause to day to *mourne* & *vveepe*; hee that yesterday was in *favour*, to day is in *disgrace*: & hẽ, who yesterday was *aliue*, to day is *dead*: & thou knowest not *hovv soone*, nor in *vvhat manner* thou shalt dye thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sicknesses*, & *calamities* which are incidẽt to sinnefull man? To speake nothing of the death of *frieds* & *children*, which oftentimes seemes to be vnto vs far more bitter thẽ presẽt death it selfe.

Meditations of the misery of old age.

WHat is *old age*, but the *receptacle* of all *maladies*? for if thy lot bee to draw thy *dayes* to a long *date*, in comes old bald-headed *age*, stooping

vnder *dotage*, with his *vvrincled* face *rotten* teeth, & *stinking* breath: *teasti* with choler, *vvithered* with drineſſe *dimmed* with blindneſſe, *obſurded* wit deafeneſſe, *overvvhelmed* with ſicke neſſe, & *bowed together* with weaknes having no vſe of any ſenſe, but of th ſenſe of paine: which ſo racketh eve ry member of his body, that it neve eaſeth him of griefe, till hee hat throwne him downe to his *graue*.

Thus farre of the miſeries whic accompany the body. Now of th miſeries which accompany the ſoul chiefly in this life.

Meditations of the miſery of the ſoule in this life.

THe miſery of thy ſoule wil mor evidently appeare, if thou wi but conſider,

1. The *felicity* shee hath loſt.

2. The *miſery* which ſhee hath *pu led* upon her ſelfe by ſinne.

1. The *felicity loſt*, was firſt th fruition of the *Image of God*, where by the ſoule was like vnto God i a Col. 3. 10. *knowledge*, enabling her perfectl to vnderſtand the *revealed vvill* Rom. 12. 2. *God*. Secõdly, *true Holineſſe*, by whic ſhee was free from all prophane e *ror*. Thirdly, *Righteouſneſſe*, wherei hee was able to incline all her na *tall powers*, and to fram vprightly our *actions*, proceeding from tho

powe

lovvers. VVith the losse of this *divine image*, she lost the *Loue* of God, & the blessed *communion* which shee had with his *Majestie*: wherein consisteth her *life*, & *happinesse*. If the losse of *earthly* riches vexe thee so much: how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled vpon *her selfe*, consists in two things: 1. *Sinfulnesse*. 2. *Cursednesse*.

1. *Sinnefulnesse* is an vniuersall corruption: both of her *Nature* and *Actions*: for her [a] *Nature* is infected with a *proneneſſe* to every sinne continually, the [b] *Minde* is stuffed with *vanity*, the [c] *Vnderstanding* is darkened with *ignorance*, the [d] *VVill* affecteth nothing but vile and *vaine things*: All her [e] Actions are evill: yea this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *VVill* wandereth after, & yeelds consent to sinfull motions. How great then is the violēce of the *Appetite* and *VVill* in the *Reprobate* soule, which still remaines in her Naturall corruption? Hence it is, that thy wretched *Soule* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passiōs*, overcarryed vvith *affections*, pining with *Envy*, overcharged with *Glut-*

a *Ephe.* 2.2. *Gen.* 6.5.
b *Rom.* 1.21. *Ephes.* 4.17.
c 1 *Cor.* 2.14.
d *Phil.* 1.3.
e *Rom.* 3.12. *Rom.* 7. 19.

tony, surquendred with *Drunkenne*
boyling with *Revenge*, transpor
with *Rage*, and the glorious *Image*
God transformed to the ougly *sh*
of the [a] *Divell*, so far as it once [b]
pented the Lord, that ever he made *m*

From the former flowes the oth
part of the *Soules miserie*, called [c] *c*
sednesse, whereof there are twvo
grees.

1. *In part.* 2. *In fulnesse thereof.*

1. *Cursednesse in part* is that, whi
is inflicted vpon the Soule in *life*
death, and is *common* to her with t
body.

The *curses* of the soule in *life*,
the *vvrath of God*, which lyeth vp
such a creature, *so farre*, as that
things, not *onely calamities*, but a
very [d] *blessings* and [e] *graces* turne
ruine. [f] *Terrour of Conscience* dri
him from God and his service, th
hee dares not come to his presen
and ordinances; but is [g] *given* vp
the [h] slavery of *Satan*, & to his ow
lusts, and vile *affections*.

This is the *cursednesse* of the Sou
in *life*: now followes the *cursedne*
of the Soule and Body in death.

a *Ioh.* 8. 44.
b *Gen.* 6,6.
c *Deut.* 27,26. *Gal.* 3,10. *Ps.* 119, 21.
d *Ro.* 2, 2.3. *Ier.* 28,13,
e *Isai.* 28,13, f *Gen.* 38.20, *Ps.* 4. 14. *Heb.* 2, 25.
g *Rom.* 1,21. 7, 4.26.
h *Ephe.* 2,2. *Col.* 1, 1,13.

Meditations of the misery of the bo
and soule in death.

After that the *aged man* hath co
flicted with long sickenesse, a
havi

having endured the brunt of *paine*, should now expect some *ease*: in comes *Death* (Natures *slaughterman*, Gods *curse*, and Hels *Purvejour*) and lookes the *old man* grimme & blacke in the face: and neither pitying his *age*, nor regarding his long-endured dolours, vvill not be hired to forbeare either for silver or gold: nay, he vvill not take, to spare his life, *skin for skin*, and all that the old man hath: but *batters* all the principall parts of his body, and arrests him to appeare before the terrible Iudge And as thinking that the *old man* will not dispatch to goe with him fast enough: Lord! hovv many darts of *calamities* doth he shoot thorovv him, *stitches*, *aches*, *crampes*, *feavers*, *obstructions*, *rhevvmes*, *flegmes*, *collike*, *stone*, *vvinde*, &c.

Oh what a *ghastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortall* wound! what a *cold svveat* over-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke; the *neather Iavv-bone* hangeth downe, the *Eyestrings* breake, the *Tongue* faltreth, the *Breath* shortneth, & smelleth earthly, the *Throat* rattleth, and at every gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* percei-

perceiveth her earthly body to be
gin to *dye*: for as towards the *diſſolu*
tion of the vniverſall frame of th
great *vvorld*, the *Sunne* ſhall be turne
into darkeneſſe, the *Moone* int
blood, & the *Starres* ſhall fall fro
heaven, the *Aire* ſhall bee full
ſtormes, and flaſhing Meteors, t
Earth ſhall tremble, and the *Sea* ſh
roare, and *mens hearts* ſhall faile f
feare, expecting the end of ſuch ſo
rowfull *beginnings*: So towards th
diſſolution of man, (which is the litt
world) his *Eyes*, which are as the *Su*
& *Moone*, looſe their light, and ſee n
thing but blood-guiltineſſe of ſinn
the reſt of the *Senſes*, as *leſſer Starre*
doe one after another faile and fal
his *Minde*, *Reaſon*, & *Memory*, as he
venly *powers* of his ſoule, are shake
with feare full ſtormes of *deſpaire*, &
fierce flaſhings of *Hell fire*; his Earth
body begins to ſhake and tremble, &
the *humours* like an overflowing Se
roare and rattle in his throat, ſtill ex
pecting the woefull *ends* of the
dreadfull *beginnings*.

VVhileſt he is thus ſummoned t
appeare at the great *Aſſizes* of Go
Iudgement, behold, a *Quarter-Ses*
ſion, and Gaoledelivery is held wi
thin himſelfe; where *Reaſon* ſits a
Iudge, the *Divell* puts in a *Bill* of in
ditement, as large as that Booke o
Zachary: wherein is alleadged all th
evi

vill deeds, that ever thou hadst *com-*
nitted, and all the *good deeds* that ever
hou hadst *omitted*, & all the *curses* &
dgements, that are due to every sin.
hine owne *conscience* shall accuse
hee, & thy *Memory* shall giue bitter
idence, & *Death* stands at the *Barre*
eady, as a cruell *Executioner* to dis-
atch thee. If thou shalt thus condēne
yselfe, how shalt thou escape the
st condemnation *of God*, who
nowes all thy misdeeds better then
ny selfe? Faine wouldest thou *put out*
f thy minde the *remembrance* of thy
icked deeds, that trouble thee: but
ey *flovv faster* into thy *remembrāce*,
nd they will not be *put avvay*, but
ry vnto thee, *VVee are thy vvorks, &*
e vvill follovv thee. And whilest thy
oule is thus *vvithin*, out of *peace* &
der; thy children, wife, & friends,
rouble thee as fast, to haue thee put
hy *goods in order*; some crying, some
raving, some pitying, some chea-
ing; all like *Flesh-flies*, helping to
make thy *sorrovves* more *sorrovvfull*.
Now the *Divels*, who are come from
Hell to fetch avvay thy soule, begin to
ppeare to her; & waite, as soone as
hee comes forth, to take her, & car-
y her away. *Stay* shee would within,
ut that shee feeles the body begin *by*
egrees to dye: & ready, like a *ruinous*
ouse, to fall upon her head. *Fearfull*
he is to come forth, because of those

Zach. 5. 2. *Ezech.* 2. 10.

1. *Ioh.* 3. 20.

Luk. 12. 20.

Hell-

Hell-hounds, which waite for her cō-
ming. Oh, ſhee that ſpent ſo many
dayes & nights in vaine and idle *paſ-*
ſtimes, would now giue the *vvhole*
vvorld, if ſhe had it, for *one houres* de-
lay, that ſhe might haue ſpace to re-
pent, and reconcile her ſelfe vnto
God. But it cannot bee, becauſe her
Body which joyned with her in the *af-*
fections of ſin, is altogether now vnfit
to joyne with her in the exerciſes of
repentance: and repentance muſt be
of the *vvhole man*.

Now ſhee ſeeth that all her *plea-*
ſures are gone, as if they had neuer
beene: and that but onely *torments* re-
maine, which *never* ſhall haue end of
being. VVho can ſufficiently expreſſe
her *remorſe* for her ſins *paſt*, her *an-*
guish for her *preſent* miſery, and her
terrour for her torments to *come*?

In this extremity, ſhee lookes eue-
ry where for helpe, & ſhe finds her-
ſelfe every way *helpeleſſe*. Thus in her
greateſt miſery (deſirous to heere the
leaſt word of comfort) ſhee directs
this, or the like ſpeech vnto her Eyes:
O Eyes, who in times paſt were ſo
quicke-ſighted, cā yee *ſpye* no *comfort*
nor any way how I might eſcape this
dreadfull danger? But the *Eyes ſtrings*
are *broken*, they cannot ſee the *candle*
that burneth before him: nor diſcerne
whether it be day or night.

The Soule (finding no comfort in
th

he *Eyes*) ſpeakes to the *Eares*: *O Eares*, who were wont to recreate your ſelues, with hearing new pleaſant *diſcourſes*, and Muſickes ſweeteſt *harmony*; can you heare any *newes* or *tidings* of the leaſt cõfort for mee? The *Eares* are either ſo *deafe*, that they cãnot heare at *all*: or the sẽſe of *hearing* is growne ſo weake, that it cãnot endure to heare his *deareſt* friends to *ſpeake*. And why ſhould *theſes eares* heare *any tidings* of joy in *Death*, who could never abide to heare the *glad tidings* of the *Goſpell* in his *life*? The *Eare* can miniſter no *comfort*.

Then ſhe intimates her griefe vnto the *Tõgue*: Oh *Tongue*, who waſt wont to *brag* it out with the *braveſt*, where are now thy big and daring *words*? now (in my greateſt need) canſt thou *ſpeake* nothing in my *defence*? Canſt thou neither *daunt* theſe enemies with *threatning words*, nor *intreat* them with *faire ſpeeches*? Alas, the *Tongue* two dayes agoe lay *ſpeechleſſe*: it cãnot in his *greateſt* extremity either *call* for a *little drink*, or deſire a friend to *take away* with his finger the *flegme*, that is ready to *choake him*.

Finding here no hope of helpe, ſhe ſpeaks vnto the *Feet*, VVhere are yee, *O feet*, which ſometimes were ſo nimble in *running*, can you *carry* me no where, out of this dangerous place? The feet are *ſtone-dead* al ready:

ready: If they be not *stirred*, they cannot *stirre*,

Then she directs her speech vnto her *hands*: O *hands*, who haue been so often approved for manhood, in *peace*, and *vvarre*, and wherevvith haue so *often* defended my *selfe*, and offended my *foes*; never had I more need then now. *Death* lookes me grim in the face, and kils mee, *Hellish fiends* waite about my bed to *devour* me: helpe *now*' or I perish for *ever*. Alas, the *hands* are so *vveake*, and do so *tremble*, that they cannot reach to the *mouth* a *spoonefull* of supping, to releeue languishing *nature*.

The *vvretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends, help and cõfort; & knowing that *vvithin an houre* she must bee in *everlasting paines*, retires her selfe to the heart (which of all members is *primũ vivens, & ultimum moriens*) from whence she makes this *dolefull lamentation* with her selfe:

The dolefull lamentation of the Reprobate Soule at the point of death. 2. Sam. 22. 5.

O miserable *caytife*, that I am! How doe the *Sorrowes of death compasse me! How doe the flouds of Belial make me afraid!* How haue, *indeed*, the snares both of the *first* & *second* death overtaken mee at *once*! Oh how *suddenly* hath *Death* stolne vpon me with insensible degrees! Like the *Sunne*, which the *Eye* perceiues not to moue, though it bee most swift

mation. How doth *Death* wreake on mee his *spite*, without *pitty*? The God of *mercy* hath vtterly forsaken me: & the *Deuill*, who *knowes* no *mercy*, waits for to take mee. How often haue I beene warned of this *dolefull day*, by the faithfull *Preachers* of *Gods* VVord, and I made but a *jest* thereat? VVhat profit haue I now of all my *pride*, *fine houses*, *and braue apparell*? VVhat is become of the sweet relish of all my *delicious* fare? All the *worldly goods* which I so carefully gathered, would I now giue for a good Conscience, which I so carelesly neglected. And what *joy* remaines now, of all my former fleshly *pleasures*, wherein I placed my chiefe *delight*? Those *fleshly* pleasures were but *deceitefull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines* mee as *Hell*, before I enter into *Hell*. Yet justly I confesse, as I haue *deserved*, I am *serued*; that being made after *Gods Image*, a *reasonable soule*, able *to judge* mine owne estate, and having mercy so often *offered*, and I *intreated* to receiue it: I neglected *Gods grace*, & preferred the *pleasures of sinnes*, before the religious care of *pleasing God*: lewdly spending my *short time*, without cõsidering what accounts I shoulde

make at my *last end*. And now *all* the *pleasures* of *my life* being put toge-ther, countervaile not the least part of my *present paines*. My *joyes* were but *momentany*, and gone, before I could scarce *enjoy* them: my miseries are *eternall*, and *never* shall know end. O that I had spent the *houres* that I consumed in *carding dicing*, *playing*, and other vile exercises, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *vweeping for my sinnes*, in *fasting*, *vvatching*, *praying*, and in *preparing my soule*, that I might haue nowv departed in the *assured hope* of everlasting salvation! O that I were now to *begin* my life againe! howv vvould I contemne the *vvorld*, & the *vanities* thereof: howv *religiously* and *purely* vvould I lead my life! howv vvould I *frequent* the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer mee all the treasures, pleasures, & promotiõs of this vvorld, he should never entice me to *forget the terrors* of this last dreadfull houre. But, O corrupt *earkasse* and stinking *carrion*! Howv hath the Divell deluded vs? and howv haue vve *served* and *deceived* each other; and pulled *svvift damnation* vpon vs both? Nowv is my case more miserable, then the *beast* that perisheth in a ditch: for I must goe to *answere* before the *Iudgement seate* of the *righ*

righteous Iudge of Heaven & Earth; where I shall haue none to speake for mee: and these *vvicked fiends*, vvho are privy to all my evill deeds, vvill *accuse* me, & I cannot excuse my selfe. *My owne heart already condemnes me*, I must needs therefore be *damned* before his *Iudgement seat*: and from thence be carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *vtter darkenesse*: vvhere I shall *never* more see light, that *first* most excellent thing that God made. I who gloried heeretofore in being a *libertine*, am novv *inclozed* in the very *clavves* of Satan: as the trembling *Partridges* within the griping *talons* of the ravenous *Falcon*. VVhere shall I lodge to night; & who shall bee my companions? Oh *horrour* to thinke! O *griefe* to consider! *Oh curſed be the day, vvherein I vvas borne, and let not the day, vvherein my mother bare mee, bee bleſſed. Curſed bee the man that shevved my Father, ſaying, A Childe is borne vnto thee, and comforted him. Curſed bee that man, becauſe hee ſlevv mee not. Oh that my Mother might haue beene my graue, or her vvõbe a perpetuall conception! Hovv is it that I came forth of the vvombe, to endure theſe hellish ſorrovves! & that my dayes ſhould thus end vvith eternall ſhame! Curſed* bee the day that I was

first vnited to so *louud a body*: O that I had but *so much* favour, as that I might *never see* thee more! Our *parting* is bitter & doleſull: but our *meeting* againe, to receiue at that dreadfull day the *fulneſſe* of our deſerued vengeance, will bee farre more *terrible* and *intolerable*. But what meane I thus (by *too* late lamentation) to ſeeke to *prolong* time? My *laſt houre* is come: I heare the *heartſtrings* breake: this filthy *House of Clay* fals on my heade: heere is neither *hope, helpe, nor place* of any longer abiding. And must I needs be gone? thou *filthy carcaſſe*. Oh *filthy carkaſſe*, with *fare-ill farewell*, I leaue thee: And ſo all trembling ſhe commeth *forth*, and *forthwith* is ſeized vpon by *Infernall fiends*, who carry her with a violence *torrenti ſimile*, to the bottomleſſe Lake that burneth with *fire* and *brimſtone*: where ſhee is kept as a *priſoner* in torments, till the *generall* Iudgement of the *great Day*.

Apoc. 21.8. Iude verſ.6. 1. Pet. 3.19.

The lothſome *carkaſſe* is afterwards laid in the *graue*. In which action for the moſt part, the *dead burie the dead*: that is, They who are dead in ſinne, bury them, who are dead for ſin. And thus the godleſſe, and vnregenerated *vvorldling*, who made *Earth* his *Paradiſe*; his *Belly* his *God*, his *Luſt* his *Lavv*: & as in his life he ſowed *vanity*, ſo he is now dead

& reapeth *misery*. In his *prosperity* he neglecteth to serue God: In his *aduersity* God refuseth to saue *him*: & the *Diuell*, whom he *long* served, now at length payes him his wages. *Detestable* was his life, *damnable* his death. The *Diuell* hath his *soule*, the *graue* hath his *carkasse*: in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let vs leaue the miserable *Caitife*, rotting with his mouth full of earth, his belly full of wormes, and his carkasse full of stinck; expecting a fearefull *resurrectiō*, when it shall be reunited with the soule; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *cursednesse in part*: now followes the *fulnesse of cursednesse*: which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death, vvhich is the fulnesse of cursednesse.

THe *fulnesse of cursednesse* (when it fals vpon a *creature*, not able to beare the brunt thereof) *presseth* him downe to that bottomlesse [a] deepe of the endlesse [b] wrath of *Almighty God*: which is called the [c] *damnation of hell*. This *fulnesse* of cursednesse is either *particular* or *generall*.

a *Luke* 8. 33. & 16. 23.
b 1 *Thes.* 1. 10.
c *Mat.* 23. 33.

Particular, is that which in a lesse measure of fulnesse, lighteth vpon the [d] soule *immediately*, as soone as shee is separated from the body. For in the very *instant* of dissolution, she is in the sight and presence of God. For when shee ceaseth to see with the organe of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephen*, who saw the *glory of God*, and *Iesus standing at his right hand*: or, as a man, who being *blind-borne*, & *miraculously* restored to his sight, should see the Sunne, which he never savv before. And thereby the *testimony* of her owne *Conscience*, *Christ* the righteous *Iudge*, who knoweth all things, *maketh* her, by his *omnipresent power*, to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heaven, not fit for her *vncleanness* to come into heaven: shee is said to stand before the *Throne of God*. And so forthwith she is carried by the *evill angels*, [a] who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison*, in *everlasting paines* & *chaines*, *vnder darkenesse*, *vnto the judgement of the great Day*. But

[d] *Luke* 16,22, 23. 1, *Pet.* 3,19. *Iude* v. 6,7.

Acts 7,55.

Post-quam anima de corpore est egressa: subito Iudicium Christi de salute cognoscit. *Aug.* l. 1. de anim. & ejus orig. c. 4. *Hier.* Epi. ad *Pamm.* Anima damnata continuo invaditur à Dæmonibus, qui crudelissimè eam rapientes ad infernum deducunt. *Cyrill. Alex.* in orat. de exit. anim. *Matt.* 5,34. *and* 23, 2. *Luke* 12.20. *Luke* 16,22 1. *Pet.* 3,19. *Iude* v. 7. *Luke* 16,14. *Luke* 1,31. & 2, *Pet.* 3.9. *Iude* v. 6. *Apoc.* 11,

ne

not in that *extremity* of torments, which shall finally receiue at the last day.

The *generall* fulnesse of *curſednesse* is in a *greater* measure of *fulnesse*, which shall bee inflicted vpon both thy [b] *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme Iudge* of heaven and earth) the one shall bee brought out of *Hell* [c], and the other out of the *Graue* as *Priſoners*, to receiue their dreadfull doome, according to their evill *deeds*. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrours of *Heavenly ſignes* bee driven at the worlds end, to their vvits end! Oh vvhat a woefull ſalutation will there be, betwixt the damned *Soule* and *Body*, at their reuniting at that terrible Day!

O ſinke of *Sinne*, O lumpe of *Filthineſſe* (vvill the *Soule* ſay vnto her *Body*) how am I compelled to re-enter vnto thee, not as vnto an *Habitation* to reſt, but as a *Priſon* to be tormented together! How doſt thou appeare in my ſight like *Iepthe's* Daughter, to my greater torment! VVould God thou hadſt perpetually *rotted* in the graue, that I might never haue ſeene thee againe! How shall wee be *confounded* together,

b *Dan.* 12,3. 1, *Ioh.* 5,28, 19.
c *Apoc.* 20,23.

Matt. 24,29. *Luke* 21,24, 25.

The damned ſoules Apoſtrophe to her body at their ſecond meeting.

to heare before *God, Angels*, & *Men*, lay open all those *secret sinnes*, which wee *committed* together! Haue I lost *Heauen*, for the loue of such a stinking *carrion*? Art thou the *flesh*, for whose *pleasures* I haue yeelded to commit so many Fornications? O filthy *Belly*, how became I such a *foole* as to make *thee* my *God*? How madd was I for *momentany* ioyes, to incurre these torments of eternall paines! *Yee Rocks and Mountaines, why skip yee so like Rammes, Psal.* 114. 4. and *vvill not fall vpon me, to hide me from the face of him, that comes to sit on yonder Throne: for the great Day of his vvrath is come, and vvho shall be able to stand? Apoc.* 6, 16, 17. *VVhy trembleſt thou thus, O Earth, at the preſence of the Lord*, and wilt not open thy mouth, & swallow me vp; as thou didst *Korah*, that I be seene no more?

O *dãned furies*! I would ye might, without delay, teare me in *pieces*, on condition that you vvould teare me vnto nothing! But whileſt thou art thus in vaine bewayling thy misery, the *Angels* hale thee violently away frõ the brinke of thy graue, to some place neere the Tribunall seate of *Christ*; where being as a cursed Goate, seperated to stand beneath, on Earth, as on the *left hand* of the Iudge: *Christ* shall rip vp all the *benefits* hee bestowed on thee, & the *torments*, he

Matt. 13.41. *Matth.* 25.31.

suffered for thee, and all the *good deedes* which thou hast *omitted*, and all the *vngratefull villanies* which thou didst *commit* against him & his holy *Lawes*.

Within thee thine owne *conscience* (more then a thousand witnesses) shall *accuse thee*: the *Divels*, who tempted thee to all thy lewdnesse, shall on the *one side* testifie with thy *conscience* against thee: and on the *other side* shall stand the *Holy Saints* and *Angels* approving *Christs* Iustice, and detesting so *filthy* a Creature. *Behind thee* an hydeous noyse of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the world, [a] *burning* in flaming fire. *Aboue thee* an irefull *Iudge* of deserved vengeance, ready to pronounce his *sentence* vpon thee. *Beneath thee*, the fiery and sulphureous mouth of the *bottomlesse pit*: gaping to receiue thee. In this wofull estate, to *hide* thy selfe, will be *impossible*, (for on that condition, thou wouldest [b] wish that the greatest *Rocke* might *fall* vpon thee:) to *appeare* will be *intolerable*, and yet thou must stand forth, to *receiue* with other Reprobates this thy *sentence*: *Depart from me ye cursed, into everlasting fire, prepared for the divell and his angels.*

Depart from me] there is a *separation* from all joy and happinesse.

a anselm. lib. Medit.

b Apoc. 6. 16. 17.

Bonavent. Postil. Dom. 3. post Pent. Serm. 2.

Tee curſed] there is a blacke and direfull *Excommunication.*

Into fire] there is the cruelty of *paine.*

Everlaſting] there is the perpetuity of *punishment.*

Prepared for the Divell and his angels.] Heere are thy *infernall* tormenting, and tormented *companions.*

O terrible ſentence! from which the condemned cannot *eſcape*: which being pronounced, cannot poſſibly be *withſtood*: againſt which a man cannot *except*; & from which a man can no where *appeale.* So that to the damned nothing remaines but helliſh torments, which knowes neither eaſe of paine, nor end of time. From this *Iudgement ſeat*, thou muſt be thruſt by *Angels*, (together with all the damned *Divels* and *Reprobates*) into the *bottomleſſe Lake of vtter darkeneſſe*, that perpetually burnes with *fire & brimſtone.* VVhereunto as thou ſhalt be thruſt, there ſhall be ſuch *vweeping, vvoes*, and *vvailing, that* the *cry* of the company of *Core, Dathan*, and *Abiram*, when the earth ſwallowed them vp, was nothing comparable to this howling: nay, it will ſeeme vnto thee a *Hell*, before thou goeſt into *Hell*, but to heare it.

Apoc. 21, 8.

Into which bottomleſſe *Lake*, after that thou art once *plunged*, thou ſhalt ever be *falling* downe, & never

meete

meete a bottome: and in it thou shalt ever *lament*, and none shall *pitty* thee: thou shalt alwayes *vveepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*. Thou shalt weepe to thinke, that thy miseries are past remedie: thou shalt *vveepe* to thinke, that to *repent* is to no purpose: thou shalt *vveepe* to thinke, how for the shadowes of short *pleasures*, thou hast incurred these *sorrovves* of eternall *paines*: thou shalt *vveepe* to see, hovv that *vveeping* it selfe can *nothing* prevaile: yea in *vveeping* thou shalt *vveepe more* teares, then there is *vvater in the Sea*; for the *vvater* of the Sea is *finite*, but the weeping of a Reprobate shall be *infinite*. *Bonavent.*

There thy *Lascivious Eyes* shall be afflicted with sights of *ghastly spirits*, thy *curious Eares* shall bee affrighted with hideous noise of *hovvling Divels*; and the gnashing teeth of *damned Reprobates*: thy *daintie Nose* shall bee cloyed with noysome stench of *Sulphur*: thy *delicate Taste* shall bee pained with intolerable *hunger*: thy *drunken Throat* shall bee parched with vnquenchable thirst: thy *Minde* shall bee tormented, to thinke hovv for the loue of *abortiue pleasures*, vvhich perished ere they budded; thou so foolishly lost *Heavens ioyes*, and incurredst *hellish paines*, which last beyond eternitie. Thy *con-*

science

science shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee *remission of sinnes*, and *the Kingdome of Heaven* freely vnto thee, if thou wouldest but *beleeue and repent*: and how easily thou mightest haue obtained mercy in those dayes; how neere thou wast many times to haue *repented*, & yet didst suffer the Diuel and the VVorld, to keepe thee still in *impenitency*, and how the *day* of mercy is now past, and will never *dawne* againe.

How shall thy vnderstanding be racked, to consider, how for *momentany riches*, thou hast lost the *eternall Treasure*, and changed heavens felicitie, for hels misery: where every part of thy body without intermission of paine, shall be continually tormented alike.

In these *Hellish-torments*, thou shalt be for ever deprived of the *Beatificall sight* of God, wherein consists the *soueraigne good*, and life of the soule. Thou shalt never see light, nor the least *sight* of joy, but lie in a perpetuall *Prison* of *vtter darknes*: where shall be no *order*, but *horror*: no *voice*, but of *blasphemers* and *howlers*: no *noise*, but of *tortures* and *tortured*: no *society*, but of the *diuell* & his *angels*, who being tormented themselues, shall haue no other *ease*, but to

wreake

wreake their fury in *tormenting* thee: VVhere shall bee *punishment*, without *pittie*: *misery*, without *mercy*: *sorrovv*, without *succour*: *crying*, without *comfort*: *mischiefe*, without *measure*: *torment*, without *ease*: where the *VVorme dyeth not*, *and the fire is never quenched*: where the *vvrath* of *God* shall seaze vpon thy Soule & Body, as the *flame of fire* doth on the lumpe of *Pitch*, or *Brimstone*. In which *flame* thou shalt ever be *burning*, and never *consumed*: ever *dying*, and never *dead*: ever *roaring* in the pangs of death, and never rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeeres, as there are *grasse* on the *earth*, or *sands* on the *Sea-shoare*: thou art no *neerer* to haue an end of thy torments, then thou wast the first day that thou wast cast into them: yea so farre are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned soule could but conceiue a hope, that those her torments should haue an end: this would bee *some* comfort to thinke, that at *length* an end vvill come. But as oft as the *Minde* thinketh of this word *Never*, it is *as another* Hell, in the *middest of* hell. *Mark. 9.*

This thought shall force the damned to cry, ὀαὶ, ὀαὶ, as much as if they

they should say ἀεὶ ἀεὶ ἀεὶ ἀεὶ, O Lord, *not ever*, *not ever* torment us thus. But their *consciences* shall answer them as an *Echo*, ἀεὶ, ἀεὶ, *ever*, *ever*. Hence shall arise this dolefull ἀεὶ *woe* and *alas* for evermore.

This is that *second death*, the *generall perfect fulnesse of all cursednesse* & misery: which every damned Reprobate must *suffer*, soo long as God and his Saints shall enjoy *blisse* and *felicitie* in Heaven for evermore.

Thus farre of the *misery* of man in his estate of *corruption*; vnlesse they hee be renewed by Grace in Christ.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by *Christ*.

Meditations of the state of a Christian reconciled to God in Christ.

NOw let vs see, how *happie* a *godly* man is, in his state of *renovation*, beeing reconciled to God in *Christ*.

The *godly man*, whose corrupt nature is *renewed* by grace in Christ, is become a *new creature*, is blessed in a threefold respect. First, in his life. Secondly, in his death. Thirdly, after death.

I. His *blessednesse* during his life, is but *in part*, and that consists in seven things:

I. B

1. Because hee is *conceived* of the [a] *Spirit*, in the wombe of his [b] *Mother* the *Church*: and is [c] *borne, not of blood, nor of the vvill of the flesh, nor of the vvill of Man; but of God*, who in *Christ*, is his [d] *Father*: So that the [e] *Image of God his Father*, is renewed in him every day more and more.

2. He hath, for the *merits* of *Christs sufferings*, all his sinnes, *originall* and *actuall*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiven* vnto him, and all the [g] *righteousnesse* of *Christ*, as freely and fully *imputed* vnto him: and so God is [h] *reconciled* vnto him: & [i] *approoveth* him as *righteous* in his sight and account.

3. He is *freed* from *Satans* [k] *bondage*, and is made a [l] *brother* of Christ, a *fellovv* [m] *heire* of his heavēly Kingdome & a *spirituall* [n] *King*, & *Priest*, to offer vp [o] *spirituall sacrifices* to *God by Iesus Christ*.

4. God *spareth* him, as a *man spareth his ovvne sonne, that serveth him*. And this sparing consists, In

I. Not taking notice of every fault, but *bearing* with his infirmities, *Exod.* 34. 6. 7. A loving *Father* will not cast his *child* out of dores in his sickenesse.

II. Not making his *punishment* when he is *chastened*, as great as his *deserts*, Psal. 103. 10.

III. *Cha-*

a *Ioh.* 3, 5.
b *Gal.* 4, 26.
c *Ioh.* 1, 13.
d *Gal.* 4, 6. 7. 2, *Cor.* 9, 8.
e *Ephe.* 4, 2, 3, 13. *Col.* 3, 10.
f *Rom.* 4, 8, 25. *Rom.* 8, 1, 2. 1. *Pet.* 2. 24.
g *Rom.* 4. 5, 19.
h 2 *Cor.* 5. 19.
i *Rom* 8, 33, 34.
k *Act.* 16, 18. *Ephes.* 2, 2.
l *Ioh.* 20, 7. *Rom.* 8, 26.
m *Rō.* 8. 17.
n *Apoc.* 1. 6,
o 1. *Pet.* 2. 5. *Mal.* 3. 3.

a *Rom.* 8,28.
b *Psal.* 89,31, 33. *Psalm.* 11,97. *Heb.*12, 10. 2. *Cor.* 12,7.
c 1 *Cor.* 3.22, & 15, 54,55. *Heb.*2, 14,15.
d *Luke* 12,31, 32. *Ps.* 58. 13,14. *Rom.*5, 20,21.
e 1, *Thess.* 5,23.
f *Rom.* 8,9,10.
g *Rom.* 8,16.
h *Heb.* 4.15. *Ephes.* 3.12. *Gal.*4, 26. *Rom.*8, 15,16. *Zach.* 12,12.

*Rom.*8, 16,27.

III. *Chastening* him *moderately* when he seeth that he will not by any other meanes bee reclaimed, 2 *Sam.* 7.14.15. 1 *Cor.*11.32.

IV. *Graciously accepted* his endeavour, notwithstanding the imperfection of his obedience; and so preferring the *willingnesse* of his mind before the *worthinesse* of his work. 2. *Cor.* 8.12.

V. Turning the curses which he deserved, to *crosses*, and fatherly *correction*; yea all a *things*, all b *calamities* of this life, c death itself, d yea, his very *sinnes*, vnto his good.

5. God giues him his *Holy Spirit* which

I. e *Sanctifieth* him by degrees throughout: f so that hee doth more and more *dye* to sin, and *liue* to righteousnesse.

II. *Assures* him of his g *adoption* and that he is by *Grace* the Childe of *God*.

III. *Encourageth* him to come with h *boldnes*, and *confidence*, into the presence of God.

IV. *Moveth* him without *feare*, to say vnto him, *Abba Father*.

V. *Powreth* into his *heart* the gift of *sanctified prayer*.

VI. *Perswadeth* him, that both he & his *prayers* are accepted and heard of God for Christ his Mediators sake.

VII. H

1. Peace of conscience.
2. Joy in the Holy Ghost: in comparison whereof, all *Earthly loyes* seeme *vile* and *vaine* vnto him.

11. Fils him with

6. He hath a *recovery* of his [a] *soveraingty over the creatures*, which hee lost by *Adams* fall: and from thence free [b] liberty of using all things which God hath not [c] *restrained*, so that hee may use them with good *conscience*. For to all things in Heaven & Earth hee hath a *sure* [e] *title* in his life: and hee shall haue the plenary & peaceable [f] *possession* of them in the life to come. Hence it is, that all *Reprobates* are but vsurpers of all that they possesse, and haue no [g] *place* of *their* owne but *Hell*.

7. Hee hath the *assurance* of Gods *fatherly* care and protection, day and night over him; wich care consisteth in three things:

1. In *providing* all things *necessarie* for his *Soule* and *Body*, concerning this life, and that which is to come: so that he shall be sure [h] ever, either to haue *enough*: or patience to be *content* with that he hath.

11. In that God giues his Holy *Angels*, as *Ministers*, a charge, to attend vpon him alwayes for his *good*: yea, in danger, to *pitch their tents about him*

Rom. 5. 1, & 14. 17. Rom. 5, 3, and 14. 27. a Ps. 8, 5. & Heb. 2, 7, 8. b 1. Cor 9, 4. Rom. 14, 14. 1. Tim. 4, 2, & c c 1. Cor 9, 19, 22 d 1 Cor 3, 21, 23. Heb. 2, 7. e 1 Cor 3, 23. f Mat. 24. 34. 1. Pet. 1, 4. & c. g Act. 1, 25. h Mat. 6, 32. 2. Cor. 12, 14. Ps. 23. Ps. 34. 9, 10.

Heb. 1, 14.

Psal. 34.7. *Psal. 91.11.* *Isa. 4.5.* *Iob 2.10.* *Psal. 34.15.* *Gen. 7.1.* *Psal. 33.19.*

for his safety, where-ever hee be. Th Gods *protection* shall defend him a *cloud by day*, *and a pillar of fire night*: and his providence *shall hed him from the power of the Divell.*

III. In that *The eyes of the L are upon him*, *and his eares continua open to see his state*, and to heare h complaint, and in his good time to deliver him out of all his tro bles.

Thus farre of the *blessed* estate the godly, and *Regenerated* man this life: Now of his blessed estate death.

II. *Meditations of the blessed estate of a regenerated man in his death.*

a *Phil.* 3.20. b *Col.* 3.2. c 1. *Cor.* 15.31. d *Col.* 3.3. e *Apoc.* 14.13. f 2 *Cor.* 5.6. g *Iob* 14.12. h *Heb.* 12.22, *&c.*

WHen God sends *Death* as h *Messenger*, for the *regenera man*, he meetes him *halfe* way to Heaven: for his a *conversation*, and b *affection* is there fore him. *Death* is neither *strange*, n *fearefull* vnto him. Not *strange*, b cause hee c *dyed daily*: not *fearefull*, b cause whileſt he *lived*, hee was d and his life was d *hid in Christ* wi *God*. To *dye* vnto him therefore, nothing else in *effect*, but to e *rest fr his labour* in this world, to goe f hom to his g *Fathers house*, vnto the h *C of the living God*, the heavenly Ier

to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all, and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament. VVhilest his Body is sick, his Minde is sound: for, God b maketh all his bed in his sickenesse, and strengtheneth him with faith and patience, vpon his bed of sorrow. And when hee beginnes to enter into the way of all the world, hee giveth (like c Iacob, Moses, and Ioshua) to his children and friends, godly exhortations and counsels, to serue the true God, to vvorship him truely all the dayes of their life. His blessed soule breatheth nothing but blessings, and such speeches as sauour a sanctified spirit. As his out vvard man decayeth, so his in vvard man increaseth, and vvaxeth stronger. VVhen the speech of his tongue faultreth, the sight of his heart speake lowder vnto God: when the sight of the Eyes faileth, the holy Ghost illuminates him invvardly with abundāce of spirituall sight. His soule feareth not d but is bold to goe out of the body, and to dvvell with her Lord. Hee sighed out with Paul, Cupio dissolvi: I desire to be dissolved, and to be with Christ. And with David, As the Hart panteth after the vvaterbrookes: so panteth my soule after thee, O God: My soule thirsteth for

b Psal. 41, 3.

c Gen. 49.

d 2 Cor. 5, 8.

e Phil. 1, 23.

f Psal. 42, 2.

God, for the living God: vvhen shal I come and appeare before God? Hee prayeth with the *Saints*, [a] *Hovv long, O Lord, vvhich art holy and true?* [b] *Come, Lord Iesus, come quickely.* And when the [c] *appointed time* of his dissolution is come, knowing that he goeth to his [d] *Father* and *Redeemer*, in the peace of a good conscience, & the assured *persvvasion* of the forgivenes of all his sins, in the *blood of the Lambe*, hee sings vvith blessed old *Simeon*, his [e] *Nunc dimittis: Lord, novv lettest thou thy Servant depart in peace, &c.* & *surrenders* vp is soule, as it were, with his *ovvne hands, into the hands of his heavenly Father*, saying with *David*: [f] *Into thy hands, O Father, I commend my soule; for thou hast redeemed mee, O Lord, thou God of truth.* And saying with *Stephen*, [g] *Lord Iesus, receiue my spirit*; He no sooner *yeelds vp* his sacred Ghost, but *immediatly* the [h] *holy Angels*, who attended vpon him from his *birth*, vnto his *death*, [i] carry and accompany his *soule* into *Heaven*, as they did the Soule of *Lazarus* into *Abrahams bosome*, [k] which is the Kingdome of Heaven, whither onely *good Angels* & *good vvorkes* doe accōpany the Soule: the one to *deliver* their [l] *charge*, the other to *receiue* their [m] *revvard*.

a *Apoc.* 6,10.
b *Apoc.* 22,20.
c *Iob.* 14,5.
d *Psal.* 31,5.
e *Luke* 22,29. *Psal.* 17,7. *Isa.* 57, 2.
f *Psal.* 31, 5.
g *Act.* 7,59.
h *Marc.* 18,10. *Acts* 12,15. & 27, 25.
i *Luke* 26,22.
k *Mat.* 8,11. *Luke* 23,28. *Acts* 15,10, 11. *Ephes.* 1,10. *Heb.* 11, 9,10, 16, & 12,22, 23.
l *Luc.* 20,9, & 9.31. *Psal.* 91,11. *Heb.* 1,14. m *Apoc.* 14, 13, and 22, 12.

The

The *Bodie* in convenient time, as the sanctified [n] *Temple* of the *Holy Ghost*, the [f] *members of Christ*, nourished by his *bodie*, the [g] *price* of the *blood* of the *Sonne of God*; is by his fellowbrethren reverētly laid to [h] sleepe in his *graue*, as in the bed of *Christ*, in an assured hope to [i] *awake in the Resurrection of the just*, at the last day, to be partaker with the Soule of life and glory everlasting. And in this respect not onely the *soules*, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre of the *blessednesse* of the soule & body of the Regenerated mā *in death*. Now let vs see the *blessednesse* of his soule & body after *death*.

n 1 Cor. 6, 15.
f Mat. 28, 6.
g 1 Cor. 6, 20.
1. Pet. 1, 19.
h 1. Thess. 4. 14. Acts 7, 6, & 8, 3.
i Dan. 12, 2. Ioh. 5, 28, 29. Luke 14, 14. 1. Thes. 4, 16, 17. Apoc. 14, 15.

III. *Meditations of the blessed estate of the Regenerated man after death.*

THis state hath three degrees:

1. From the day of *Death*, to the *Resurrection*.

2. From the *Resurrection* to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts eternally.

As soone as ever the *Regenerated man* hath yeelded vp his Soule vnto *Christ*, the holy *Angels* take her into their custody, and *immediately* [a] *carry* her into *Heaven*: and there present

Luke 16, 22.

her into *Heaven*: and there presen
her b before *Christ*, where shee i
crovvned with a c *Crovvne of righ*
teousnes, and *glory*; not which she
hath deserved by her good worke
but which *God* hath promised of h
free goodnesse to all those, who o
loue, haue in this life vnfainedly ser
ved him, and sought his glory.

b *Heb.* 1,14, & 12,14. c 2. *Timoth.* 4,8. *Apoc.* 2,10. 1 *Pet.* 5.

Oh, what a joy vvill it be to th
Soule! vvhich vvas vvont to see bu
misery and sinners, novv to behold
the *face* of the *God of Glory*? yea, to se
Christ wellcomming thee, as soon
as thou art presented before *him* b
the holy *Angels*, with an *Euge bo*
serve! *VVell done*, *and vvell-come go*
and faithfull servant, *&c. enter in*
thy Masters joy. And what joy will th
be, to behold *thousand thousands*
Cherubins, *Seraphins*, *Angels*, *Throne*
Dominions, *Principalities*, *Povvers*: A
the *holy Patriarches*, *Priests*, *Prophet*
Apostles, *Martyrs*, *Professors*: and
the *soules* of thy *Friēds*, *Parents*, *Hu*
bands, *VViues*, *Chrildren*, and the re
of Gods *Saints*, who departed befo
thee in the true Faith of Christ, sta
ding before *Gods Throne* in blisse an
glory? if the *Queene* of *Sheba*, beho
ding the glory and attendance give
to *Salomon*, as it were *ravished* ther
with, brake out and said, *Happy a*
thy men, *happy are these thy servan*
vvhich stand ever before thee, *and hea*

Col. 1, 6. Eph. 1, 21.

1. *Ki.* 10.

thy vvisedome: How shall thy *soule* be rauished to see her selfe by grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to heare all the *treasures* of his Divine *vvisedome*! How shalt thou rejoyce to see so many *thousand thousands* well cõming thee into their heavenly society! for as they all rejoyced at thy *conversion*; so vvill they novv bee much *more joyfull* to behold thy *Coronation*; and to see thee receiue thy *Crovvne*, which was laid vp for thee against thy *comming*. For there the *Crovvne* of *Martyrdome* shall be put on the head of a *Martyr*, who for Christs Gospels sake indured torments: the *Crovvne of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the Crowne *of Piety* and Chastity on the head of them, vvho sincerely professed Christ, & kept their *VVedlocke-bed* vndefiled, the Crovvne of good vvorkes on the good *Almes-givers* head, vvho liberally releeved the *poore*: the *Crovvne of incorruptible glory* on the head of those Pastors, vvho by their preaching and good example, haue converted soules from the corruption of sinne; to *glorifie* God in holinesse of life. VVho can *sufficiently* expresse the rejoycing of this Heavenly Company, to see thee thus *crovvned* with

Luke 15.

1. Tim. 4. 8.

Apoc. 7. 9.

with glory, *arayed* with the shining Robe of righteousnesse; and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there bee, that thou hast *escaped* all the miseries of the world, the *snares of the* Divell, the paines of hell, and *obtained* with them thy eternall *rest* and *happinesse?* for there every one soyeth as much in anothers happinesse, as in his owne, because he shall see him as much loved of God, as himselfe. Yea they haue as many distinct *ioyes*, as they haue *copartners* of their *ioy*. And in this joyfull and blessed state, the *Soule* resteth with *Christ* in Heaven till the *Resurrection*: when as the *number* of her fellowservants & Brethren be fulfilled, which the *Lord* tearmeth but a *little season*.

Apoc. 7,9.

The *second degree* of mans blessednesse after death, is from the *Resurrection*, to the *pronouncing* of the full *Sentence:* For at the last day.

1. The *Elementary Heavens*, Earth, and all things therein, shall be [a] *dissolved* and *purified with fire*.

[a] 2 Pet. 3,10. 12,13. [b] 1 Cor. 15,52. 1. Thess. 4,16. John 5.28. Ezek.37. Rom. 8.11. Rom. 5.17. 1. Cor. 16,22. Phil.3,10,11. 1. Thess.4,17. Mat.19,30.

11. At the [b] sound of the *last Trumpet* or *voice of Christ* the *Archangel*, the *very same bodies* which the *Elect* had *before* (though turned to dust and earth) shall rise againe. And in the same *instant*, every mans Soule shall re-enter into his *owne body*, by *vertue*

of the

of the Resurrection of Christ their head, and be made aliue, and rise out of their graues; as if they did but awake out of their beds. And howsoeuer Tirans bemangled their bodies in pieces, or consumed them to ashes: yet shall the Elect finde it true at that day, that not a haire of their head is perished.

III. They shall come forth out of their graues, like so many Iosephs out of Prison: or Daniels out of the Lions Den; or Ionahs out of the Whales belly.

IV. All the bodies of the Elect being thus made aliue, shall arise in that [a] perfection of nature, whereunto they should haue attained by their naturall temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at, about three and thirty yeeres old, each in their [*] proper sexe: Whereunto Diuines thinke the Apostle alludeth, when he saith: [b] Till wee all come vnto a perfect man, vnto the measure of the age (or stature) of the fulnesse of Christ. Whatsoever imperfection was before in the body, (as blindnesse, lameneſſe, crookednesse) shall then be done away. Iacob shall not halt, nor Isaac be blind, nor Lea bleare-eyed, nor Mephibosheth be lame: for if David would not haue the blinde and lame

† Dan. 4.12. 1. Thess. 4.14. Par est potestas Dei ad instituendos, & restituendos homines. Anathegor.

a Is. 65.20.

* Tertul. de Resurrect. c. 6. Hier. Epi. 27, & 61. Aug. lib. 22, de Civit. Dei c. 17. & omnes Theologi in 4. Sent. dist. 44.

b Eph. 4.13. Ita communiter credunt Theologi in 4. sent. dist. 44. Vide Aug. de Civ. Dei lib. 22, c. 15, & 16.

to come into his *house*, much lesse will Christ haue *blindnesse* and *lamenesse* to dwell in his heauenly Habitation. *Christ* made all the *Blind* to see, the *Dumbe* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to seeke his *grace* on earth: much more will he heale all their *imperfections*, whom he will admit to his *glory in heauen*. *Amongst those Tribes, there is not one feeble:* Psal. 105. 37. *the Lame man shall leape as an Hart,* Isa. 35. 5. *and the Dumbe mans tongue shall sing.* And it is very probable, that seeing God created our *first parents*, not *Infants*, or *Old men*, but of a *perfect age* or *stature*; the ἀνάπλασις, or *new creation* from death, shall every way be *more perfect*, then the πλάσις, or *first frame* of Man, from which he fell into the state of the *dead*. Neither is it like, that *Infancy* being *imperfection*, and *old age corruption*, can well stand with the state of a *perfect glorified* body.

V. The *bodies* of the *Elect* being thus raised, shall haue foure most excellent and supernaturall *qualities*. For:

1. They shall be raised in *power*, 1. Cor. 15. 43. whereby they shall for ever be freed from all *wants* and *weaknesses*, and *inabled* to continue, without the use of *meat, drincke, sleepe*, and other former helpes.

11. In *Incorruption*, whereby they shall never be *subject* to any manner of *imperfections*, *blemish*, *sickeneſſe*, or *death*.

1, Cor. 15, 42. Iſa. 65, 20. Aug. Ench. cap. 90.

111. In *glory*, whereby their *bodies* shal *shine* as *bright as the ſun in the firmament*, and which being made *tranſparent*, *their ſoules* shall *shine* thorow, farre more *glorious* then their bodies. Three *glimpſes* of which *glory* were ſeene: Firſt, in *Moſes face*. Secondly, in the *tranſfiguration*: Thirdly, in *Stephens countenance*. Three inſtances and *aſſurances* of the *glorification* of our bodies, at that *glorious* Day. Then shall *David* lay aſide his *Shepheards vveed*, & put on the *robe*, of the Kings Sonne *Ieſus*, not *Ionathans*. Then every true *Mordecai* (who mourned vnder the *Sackecloth* of this corrupt *flesh*) shall be arayed with the Kings * *Royall apparell*, and haue the *Crovvne Royall* ſet vpon his head, that all the world may ſee; *hovv it shall bee done to him, vvhom the King of Kings delighteth to honour*. If now the riſing of one *Sunne* makes the morning ſo glorious, how glorious shall that *Day* be, when innumerable *millions* of *millions* of bodies of *Saints* and *Angels* shall appeare more glorious then the *brightnes* of the *Sun*! the *Body* of *Chriſt* in glory ſurpaſſing all.

Matt. 17. Acts 6, 15. 1, Sam. 18. 4. * Heſt. 6, 14.

4. In *Agility*, a whereby our bodies

a Vbi volet ſpiritus, ibi erit & corpus. Aug. Medit. 24, 28.

dies shall be able to *ascend*, and *meet the Lord at his glorious comming in the ayre*, as * *Eagles flying vnto their blessed carkasse*. To this agilitie of the Saints glorious bodies, the Prophet alludes, [b] saying, *They shall renew their strength: they shall mount vp with wings as Eagles: they shall run and not be wveary: they shall walke and not faint.* And to this state may that saying of *vvisedome* be referred: *In the time of their vision they shall shine, and run to & fro, as sparkes among the stubble.* And in respect of these foure [c] *qualities*, *Paul* calleth the raised bodies of the Elect, *Spirituall*: for they shall be spirituall in *qualities*, but the same still in *substance*.

And howsoever *sinne* & *corruption* make a man in this state of *mortality* lovver then *Angels*: yet surely, when God shall thus *crovvne him vvith glory and honour*, I cannot see how man shall be any thing *inferiour* to *Angels*. For are they *Spirits?* So is *Mā* also, in respect of his Soule; yea, more then this: they shall haue also a spirituall body, *fashioned like vnto the glorious body* of the Lord Iesus Christ: in whom mans *nature* is exalted by *personall vnion*, into the *glory* of the *Godhead*, and individuall society of the blessed *Trinity*: An honour which hee never vouchsafed *Angels*. And in this respect man hath a prerogatiue

abou

* *Matt.* 24, 28.
b *Isa.* 40, 31. *Wisd.* 3, 7. 1. *Cor.* 5, 46.
c Spiritualia post resurrectionem eruunt corpora, non quia corpora esse desinãt, sed quia spiritu vivificante, subsistunt. *Aug. l.* 13. *de civit. Dei c.* 23.

Psal. 8, 5. *Phil.* 3, 21. *Heb.* 2, 16.

boue them; Nay, they are but *spirits* ppointed to bee *Ministers* vnto the *lect*: and as many of them who at he first disdained this office, and ould not keep their first standing, ere for their pride hurled into hell. his lesseneth not the *dignity of An-els*, but extols the greatnesse of Gods ue to *Mankinde*.

But as for all the *Elect*, who at the cond, and sudden comming of hrist, shall bee found *quicke* and *li-ing*: the fire that shall burne vp the orruptiō of the world, & the works herein, shall in a *moment*, in the *winkling of an eye*, overtake them it finds them: either *grinding* in he *Mill* of provision, or walking in he *fields* of pleasure, or *lying* in the d of ease; and so (burning vp their rosse and corruption) of mortall, ake them *immortall* bodies: & this *ange* shall be vnto them in stead of *ath*.

Then shall the Soule with joyful-esse greet her *Body*, saying: Oh well et againe, my *deare sister*! How weet is thy voyce! how comely is y countenance, having lien hid so ng in the clifts of the rocks, and in e secret places of the graue! Thou t indeed an habitation fit, not one-for me to dwell in; but such as the *oly Ghost* thinkes meete to reside , as his *Temple* for ever. The *Winter* of our

Heb. 1, 14. *Psal.* 91, 11. *Iud. vers.* 6. 2, *Pet.* 2, 3.

1, *Pet.* 3, 10, 11, 12.

1, *Cor.* 15, 51.

a *Luke* 17, 34, 35.

The Elect Soules *Apostrophe* to her body, at her first meeting in the Resurrection *Can.* 2, 14.

of our misery is blowne over, a
gone. The *Bodies* of our *Elect* Breth
appeare more *glorious*, then the *Lil*
flowers on the earth: the time of si
ging *Hallelujah* is come; & the voy
of the *trumpet* is heard in the La
Thou hast beene my *Yoke-fello*
the Lords labours, and compani
in persecutions & wrongs, for Chr
and his Gospels sake; now shall w
enter together into our *Masters*
As thou hast borne with me t
Crosse, so shalt thou now weare wi
me the Crowne. As thou hast vi
mee *sowed* plenteously in *teares*,
shalt thou *reape* with me aboundant
in *joy*. *O blessed*, aye *blessed* be th
God! who (when yonder *reprobat*
spent their whole time in *pride*, *flesh*
lust, *eating*, *drinking*, and *prophane*
nities) gaue vs grace to joyne toge
ther, in *watching*, *fasting*, *prayi*
reading the *Scriptures*, keeping h
Sabbaths, hearing *Sermons*, receiv
the Holy *Communion*, releeving t
poore; exercising (in all humility) th
works of *Piety to God*; and walkin
conscionably in the duties of our c
ling, towards *men*. Thou shalt and
Psal. 23, 1. heare *no mention* of thy *sins*, for th
are *remitted* & *covered*: but every *go*
Dan. 9, 21, &c. *worke*, which thou hast done for th
Lords sake, shall be reheard and r
warded. Cheere vp thy heart, fo
thy *Iudge* is *flesh* of thy *flesh*, and *bo*

of thy *bone*. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs *that the day of our Redemption is come*, and to convey vs in the clouds, to meete our Redeemer in the ayre. Loe, they are at hād. *Arise therefore, my Doue, my Loue, my faire one, and come away.* And so like Roes, or young *Harts*, they runne with *Angels* towards *Christ*, over the trembling Mountaines of *Bether*. Luke 21,28. Can. 2, 13, 14, & 8, v. 7.

VI. Both quicke and dead, being thus *reuiued* and *glorified*, shall forthwith (by the *Ministery of Gods* Holy *Angels*) bee gathered from all the quarters and parts of the world, and *caught vp together in the Clouds, to meete the Lord in the Ayre*, and so shall come with him, as a part of his glorious traine, to *judge Reprobate & evill angels*. The *twelue Apostles* shall sit vpon *twelue Thrones* (next *Christ*) to judge the twelue *Tribes*, (who refused to heare the Gospell preached by their Ministery. And all the *Saints* (in *honour* and *order*) shall stand next vnto them, as *Iudges* also, to judge the evill *angels*, and *earthly-minded men*. And as every of them received *grace* in this life, to be more *zealous* of his *glory*, and more *faithfull* in his *Seruice*, then others: so shall their *glory* and *reward* bee greater then others in that Day. Luke 7, 34, 35, 36. 1, Thes. 4, 17. 1. Cor. 6, 1, 3. 1, Cor. 6, 2, 3. Apoc. 22. 12. Rom. 6, 22. 2, Cor. 9, 6.

The

Ioh. 14. 4.

1. Thes. 4. 17. Ioel. 3. 1, 2, &c.

Vers. 11. 12.

2. Chr. 20. 29.

† Neere this valley was Mount Moriah, where Abrahã sacrificed Isaac *Gen. 22.* Iacob saw Angels ascending & descending on a ladder, *Gen. 28.* The Angel put vp his sword, and fire from heaven burnt the Sacrifice in Araunahs floore. *2. Sam. 24.* Salomon builded the Temple. *2. Chro. 3. 1.* Christ preached the Gospel, suffered his passion, & entred into his glory, Carth. in *Gen. 28.*

The *place vvhither* they shall be gathered vnto Christ, and where Christ shall sit in Iudgement, shall be in the *Aire*, over the *Valley of Iehosaphat* by Mount *Olivet*, neere vnto *Ierusalem*, Eastward from the Temple: as is probable for foure reasons.

I. Because the holy *Scripture* seemeth to *intimate* so much in plaine words: *I will gather all Nations into the valley of Iehosaphat, and plead with them there. Cause thy mightie ones to come downe, O Lord: let the Heathen be wakened, & come vp to the valley of Iehosaphat: for there will I sit to Iudge the Heathen round about. Iehosaphat* signifieth, *The Lord will iudge.* And this valley was so called from the great victory which the Lord gaue *Iehosaphat* and his people over the *Ammonites, Moabites,* & inhabitants of *Mount Seir.* VVhich victory was a type of the *finall victory*, when Christ, the supreme *Iudge*, shall giue his *Elect*, over all their enemies *in that place*, at the last Day, as all the Iewes interpret it. See *Zach. 14. 4. Psal. 51. 1. 2. &c.* all agreeing, that this place shall be *thereabouts.*

II. Because that as Christ was *thereabouts* crucified, and put to open

shame

name: so over that place, his glorious Throne should be erected in the Aire, when hee shall appeare in *Iudgement*, to manifest his *Majesty* and glory. For it is meete that *Christ* should in *that place* judge the world with righteous judgement, where hee himselfe was *vnjustly* judged and condemned.

III. Because that seeing the *Angels* shall bee sent *to gather together the Elect from the foure vvinds, from one end of Heaven, to the other*: It is most probable, that the *place whither* they shall be gathered to, shall be neere *Ierusalem*, & the *Valley of Iehosaphat*: which *Cosmographers* describe to be in the midst of the superficies of the earth. If the *termini à quibus*, bee the foure parts of the VVorld: the *terminus ad quem*, must be about the Center.

IV. Because the *Angels* told the disciples, that as they saw *Christ* ascend from *Mount Olivet*; which is over the a *Valley* of *Iehosaphat*: so hee shall in *like maner* come downe from heaven. This is the opinion of *Augustine*, and all the Schoole-men, except *Lombard* and *Alexander Hales*.

V. Lastly, when Christ is set in his glorious *Throne*, and all the *many*

* The Sea beyond Iordan towards *Tyrus*, cutteth the middest of the world. And *Ezech.* saith of Ierusalem, *In medio gentium posui eam.* That from *Sion*, as from a center, the Law should be published to all nations

and there all nations shall be judged according to the *Rom.* 2, 12. *Actor.* 1, 11. Richardus *de villa nova. hom.* in 1. 2. *dist.* 47, 48. *Matt.* 25, 31. *Iude* v. 14. a *Aug.* 20, 11, 12.

thousands

thousands of his *Saints* and *Ange*
shining more bright then so ma
Sunnes in glory, sitting about him
the body of *Christ*, in glory & brig
nesse surpassing them all: (The R
probates being separate, and rem
ning *beneath* vpon the Earth: [b] for
right hand signifieth a *blessed*, the l
hand a *cursed* Estate) Christ will
pronounce the sentence of *absolu*
and blisse vpon the Elect. First, b
cause hee will thereby encrease
griefe of the *reprobate*, that shall he
it. Secondly, to shew himselfe [c] m
prone to *Mercy*, then to *Iudgem*
And thus from his *Throne* of *Maj*
in the Ayre, hee shall in the sight
hearing of all the VVorld) pronou
vnto his Elect, *Come yee blessed of*
Father, inherit the Kingdome, prep
for you; from the beginning of
vvorld; for, &c.

Come ye] Heere is our blessed *v*
with Christ, and by *him*, with
whole *Trinity*.

Blessed) Heere is our absolut
from all sinnes, & our plen
endovvment vvith all *grace* and h
pinesse.

Of my Father) Heere is the *A*
thor, from whom, by *Christ*, proce
our *felicity*.

Inherit) Heere is our *Adoption*.

The Kingdome) Behold our *Bi*
right and possession.

[b] *Mat.* 19 23. *Hilar. in Cant.* 21. *Anselm. in Matt.* c. 25. *Psal.* 145. 9. *Isa.* 8, 22.

[c] *Ad pœnas tardus Deus est, ad præmia veniens.*

Matt. 25. 34.

Prepared.) See Gods Fatherly care for his chosen.

From the foundation of the World.) O the *free*, eternall, vnchangeable Election of God!

How much are those soules bound to loue God, who of his meere *good will* and pleasure, chose and loued them, before they *had done either good or euill*! *Rom. 9. 11.*

For, I was hungry, &c.) O the *Goodnesse of Christ*, who takes notice of all the *good workes* of his Children, to *reward them*! How great is his *loue* to poore Christians, who takes every worke of mercy done to *them* for his sake, as if it had bin done to himselfe! *Mat. 25, v. 40.*

come yee to mee, in whom yee *haue beleeued, before yee saw mee:* and whom ye haue loued and sought for, with so much *deuotion*, and through so many *tribulations*. *Come now*, from labour to rest: frō disgrace, to glory: from the jawes of death, to the joyes of eternall *Life*. For my sake ye haue bin *railed* vpon, *reviled*, & *cursed*: But now it shall appeare to all those cursed *Esau's*, that you are the true *Iacobs*, that shall receiue your *Heauenly Fathers blessing*: & blessed shall you bee. Your *Fathers*, *Mothers*, & *neerest kindred* forsooke, and cast you off, for my *Truthes sake*, which you maintained: but now *my Father* will be vnto you a *Father*, and you

1. Pet. 1, 8.

Mat. 5, 12.

Psal. 27. 10. Marke 10, 29.

Ioh. 10,17. 2,Cor. 5,10.

shall be his *Sonnes* and *Daughters* for ever. You were cast out of your *land* and *livings*, and *forsooke all for my sake and the Gospel*: But that it may appear that you haue not *lost* your *gaine*, but *gained* by your *losse*: in stead of *Earthly inheritance* and possession you shall possesse with me the inheritance of my Heavenly *Kingdom* where you shall be for loue. *Sons*: for birthright, *Heires*: for dignity. *Kings* for holinesse, *Priests*; and you may bee bold to enter into the *possession* thereof *now*, because my *Father prepared*, and kept it for you, ever since the *first foundation of the world was laid*.

2,Tim. 4,8. 1,Pet, 5,4. Apoc. 4,5. Apoc. 4,10.

Immediately after his Sentence of *absolution and benediction*, every one receiveth his *Crowne*, which *Christ the righteous Iudge* puts vpon their heads, as the *reward* which hee hath promised of his grace & mercy, vnto the *Faith* and *good workes* of them that loved *that his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselues, shall with *heart* and *voyce*, in an Heavenly sort of confort, say; *Praise, and Honour, and Glory, and Power, and Thanks be vnto thee, O blessed Lambe, who sittest vpon the Throne, who wast killed, and hast redeemed vs to God by thy blood*, out

very kindred and tongue, and people, and Nation, and hast made vs vnto our God, Kings and Priests, to raigne vvith thee in thy Kingdome for evermore. Amen.

Then shall they sit in their Thrones and Order, as Iudges of the Reprobates, and evill angels, by approving, and giving testimony to the righteous sentence and judgement of Christ, the supreame Iudge. 1. Cor. 6, 1, 2, 3, &c. Mat. 19, 28.

After the pronouncing of the Reprobates sentence & condemnation, Christ will performe two solemne Actions.

I. The presenting of all the Elect vnto his Father. Behold, O righteous Father, those are they vvhom thou gavest me, I have kept them, and none of them is lost. I gave them thy VVord, and they beleeved it, and the VVorld hated them, because they vvere not of the VVorld, even as I vvas not of the VVorld. And novv, Father, I vvill that those, vvhom thou hast given mee, be vvith mee vvhere I am; that they may behold my glory, vvhich thou hast given mee: and that I may be in them, and thou in mee, that they may be made perfect in one; that the vvorld may knovv that thou hast sent me, and that thou hast loved them, as thou hast loved me. Ioh. 17, 13, 14, Ioh. 17, 24.

II. Christ shall deliuer vp the Kingdome to God, even the Father, that is, shall cease to execute his office of 1. Cor. 15, 24.

Mediatorship, whereby as he is *King*, *Priest*, *Prophet*, and *Supreme head* of the *Church*, he suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of Grace* over his Church in this World *ceasing*; he shall rule *immediately* as he is God, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome of Glory* forevermore. Not that the dignity of his *Manhood* shall be any thing *diminished*, but that the glory of his *Godhead* shall bee more manifested: so that as he is God, he shall from thenceforth, in *all fulnesse*, without all externall meanes, rule all in all.

From this *Tribunall seate*, Christ shall arise, and with all his glorious company of *Elect Angels* and *Saints*, he shall goe vp *triumphantly* in order and array, vnto the *heaven* of heavens with such a heavenly noyse and Musicke: that now may that sōg of *Dauid* bee truely verified; *God is gone vp with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises vnto our King, sing praises: for God is the King of all the earth: he is greatly to be exalted.* And that marriage song of *Iohn*; *Let vs be glad and reioyce, & giue honour to him: for the Marriage of the Lambe is come, and his Wife hath made her selfe ready. Alleluiah; for the*

Psal. 47. 5, 6,

Apoc. 19. 7.

Lord

and God omnipotent reigneth.

The third and *last* degree of the blessed state of a *regenerate* Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated man in Heaven, after hee hath received his sentence of Absolution, before the Tribunall seate of Christ, at the last Day of Iudgement.

HEre my Meditation *dazeleth*, & my pen falleth out of my hand: the *one* being not able to *conceiue*, nor the other to *describe* that most excellent blisse, and *eternall vvaight* of glory (whereof *all the afflictions of this present life are not vvorthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall bee received with Christ as joint heires, into that everlasting Kingdome of joy. 2. *Cor.* 4. 17. *Rom.* 8. 18. *Rom.* 8. 17.

Notwithstanding, wee may take a scantling thereof thus:

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in four respects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatiues* of the Elect there.

4. Of the *Effects* of those Prerogatiues.

I. *Of the Place.*

a 1. *Kin.* 8. b 2 *Cor.* 12, 24.

THe place is the a *Heaven of heavens*, or the b *third Heaven* called *Paradise*: whither *Christ* (in his humane nature) ascended *far aboue all visible Heavens. The Bridegroomes Chamber*, which by the firmament, as by an azured curtaine spangled with glittering *starres*, and glorious *planets*, is hid, that wee cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himselfe to our weakenesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and holy City, named the *Heavenly Ierusalem*: VVhere *onely God, & his people* (*vvho are saued and vvritten in the Lambes Booke*) doe inhabit: all built of *pure gold, like vnto cleere glasse or Christall: the vvalles of Iasper stone: the foundations of the vvalles vvith* [illegible] *māner of precious stones, having twelue gates, each built of one pearle; three gates towards each of the foure corners of the vvorld: and at each gate an Angel,* (as so many Porters) *that no vncleane thing should enter into it. It is foure square, therefore perfect: the lēgth*

Psal. 19, 5. *Mat.* 25, 11.

Apoc. 21, 2, &c. *Vers.* 24. & 27. *Ver.* 18. *Vers.* 11. *Vers.* 19. 20. *Ver.* 21. *Ver.* 13. *Ver.* 12. *Ver.* 17. *Ver.* 16.

the breadth & height of it are equall, 12000 furlongs every vvay; therefore glorious and spacious. Therevv the middest of her streets ever runneth a pure River of the vvater of life, as cleare as Christall, therefore vvholesome. And of either side of the River, is the Tree of Life, ever growing: vvhich beares vvvelue manner of fruits, and giues fruits every moneth: therefore fruitfull. And the leaues of the Tree is health to the Nations: therefore healty. There is therefore no place so glorious by creation, so beautifull with delectation; so rich in possession, so comfortable for habitation. For there the King, is Christ: the Lavv, is loue: the honour, verity: the peace, felicitie: the life, eternitie. There is light without darkenesse: mirth, without sadnesse; healt, without sicknesse; wealth, without want; credit, without disgrace; beauty, without blemish; ease, without labour; riches, without rust; blessednesse, vvithout misery; and consolation that never knoweth end. How truely may wee cry out (with *David*) of this City? *Glorious things are spoken of thee, O thou City of God*: and yet all these tings are spoken but according to the weaknesse of our capacity. For Heaven exceedeth all this in glory *so farre, as that no tõgue is able to expresse, nor heart of man to conceiue the glory thereof*: as witnesseth *Paul* vvho was

Apoc. 22, 1, 2.

Psal. 87, 3.

2, Cor. 12. 4. 1, Cor. 2, 5.

in it, and saw it. O let vs not then dote so much vpon these *woodden cottages* and houses of *moulding* clay, which are but the Tents of vngodlinesse, and habitations of sinners! but let vs looke rather, and long for this *Heavenly City, whose builder and maker is God:* which he (*who is not ashamed to bee called our God*) *hath prepared for vs.*

Heb. 11.10. Heb.11, 6,

II. *Of the Object.*

THe blissefull and glorious object of all *intellectuall* and *reasonable* creatures in Heaven, is the *God-head, in Trinity of Persons*: without which there is neither *joy*, nor *felicity*, but the very *fulnesse* of *joy* consisteth in enjoying the same.

This *Object* wee shall enjoy two wayes.

1. By a *Beatificall vision* of *God*.

2. By possessing an *immediate communion* with his divine nature.

The [a] *beatificall vision of* God, is that onely, that can content the infinite minde of man. [b] For every thing tendeth to his center, God is the center of the soule: therefore (like *Noahs Doue*) thee cannot rest, nor joy, till thee returne and enjoy him.

All that God bestowed vpō *Moses*, could not satisfie his minde, vnlesse he might *see the face of God*. Therfore the

a *Visio Dei beatifica sola est summum bonum nostrum* Aug. lib. de Trin. cap.

b *Fecisti nos domine ad te: inquietum est cor nostrum, donec requiescat in te,* Aug. Conf. lib. 1, cap. 3. &c.

Exod. 33.13, &c.

the *whole Church* prayeth so earnestly: *God bee mercifull vnto vs, & blesse vs, and cause thy face to shine vpon vs.* VVhen *Paul* once had seene this *blessed sight*; hee (ever after) counted all the riches and glory in the world (in respect of it) to be but *dung*: and all his life after was but a *sighing* out (*cupio dissolvi*) *I desire to be dissolved, and to be vnto Christ.* And Christ prayed for al his Elect in his last prayer, that they might obtaine *this blessed vision*; *Father, I vvill that they vvhich thou hast giv̄e me, be:* (where?) *even vvhere I am:* (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine, when hee had been with God but forthy dayes, and seene but his *backe-parts*: Hovv shall wee shine, when vvee shall see him *face to face* for ever? and *knovv him as vve are knovvn, and as he is*? Then shall the *soule* no longer bee tearmed *Marah, bitternesse*, but *Naomi, beautifulnesse*, for the Lord shall turne her *short bitternesse*, to *eternall beauty* and *blessednesse*, *Ruth* 1.20.

Psal. 67.1, & 80.1. *Phil.* 3.8.11. *Phil.* 1.23. *Joh.* 17. 24. *Exod.* 34.29. *Exod.* 33.13. 1. *Cor.* 13.12. 1. *Cor.* 3.18.

The second meanes to enjoy this object is, by having an *immediate*, and an *eternall communion* with God in Heaven. This we have, first, by being (as members of Christ) vnited to his *Manhood*; and by the *manhood* personally vnited to the VVord.

1. *Joh.* 1,2,3.

We

we are vnited to him, as he is God: b
by his God-head to the *vvhole Trin-*
ty. Reprobates at the last day shall fe
God (as a just *Iudge*) to punish them
but (for lacke of this Communion
they shall haue neither *grace* wit
him, nor *glory* from him. For wa
of this Communion, the Divels (wh
they savv Christ) cryed out, *Quid n*
Marke 5.7. *bis tecum? VVhat haue vve to doe vvi*
thee, O Sonne of the most high God? B
(by vertue of this Communion) th
penitent soule may boldly goe and s
Ruth. 3.9. vnto *Christ* (as *Ruth vnto Boaz.*) *Spread*
O Christ, the vving of the garment of h
mercy over thine handmaide: for tho
art my kinsman. This Communio
Gen. 15.1. God promised *Abraham*, when h
Ioh. 17, 20, 21. gaue him *himselfe* for his *great re-*
vvard. And Christ prayeth for hi
vvhole *Church* to obtaine it. Thi
communion Saint *Paul* expresseth i
one vvord, saying: *that God shall be al*
1, Cor. 15, 28. *in all vnto vs.* Indeed, God is *now* al
in all vnto vs: but by meanes, and in
a small measure. But in heaven, *Go*
himselfe immediately (in fulnesse o
measure, without all meanes) will bee
vnto vs *all the good things*, that our
soules and bodies can wish or desire.
Hee himselfe will be *salvation*, & joy
to our *soule: life* & *health* to our *bo-*
dies: *beauty* to our *eyes*: *musicke* to
our *eares*: *honey* to our *mouthes*: *per-*
fume to our *nostrils*: *meate* to our
bellies:

bellies: *light* to our *vnderstanding*: *contentment* to our *wils*; and *delight* to our *heart*; and vvhat can be lacking, vvhere God [a] *himselfe* vvill be the *soule of our soules*? Yea, all the strēgth, vvit, pleasures, vertues, colours, beauties, harmony, & goodnesse, that are in men, beastes, fishes, fowles, trees, hearbs, & all creatures, are nothing but sparkes of those things, vvhich are in *infinite perfectiō* in God. And *in him* vve shal enjoy them in a farre *more perfect* and blessed manner. Hee *himselfe* vvill then supply their use: nay, the *best* creatures (which serue vs novv) shall not haue the honour to serue vs then. [b] There vvill be *no neede of the Sunne, nor of the Moone to shine in that City: for the glory of God doth light it*. No more vvill there be any need, or use of any *creature*, when we shall enjoy the *Creator* himselfe.

a *Anima animæ erit Deus*, Bern. *Non potest ijs mus rerum conditor in se non habere, quæ rebus à se conditis dedit: quemadmodum sol astris*. Hugo l. 4. de anima. cap. 15.

b *Apoc.* 21, 23.

VVhen therefore vve behold any thing that is *excellent* in any Creatures, let vs say to our selues: How much more *excellent* is hee, who gaue them this *excellency*! VVhen vve behold the *vvisedome* of men, vvho overrull creatures *stronger* than themselfes; *outrunne* the Sun & Moone in discours, prescribing *many yeeres* before, in what course they shall be *eclipsed*: let vs say to our selues, how *admirable* is the [c] *VVisedome* of God, who

c Seneca *de beneficiis*, l. 2. c. 19.

who made men so wise! When I consider the *strength* of *Whales* and *Elephants*, the tempest of *Winde*, the terrour of *Thunder*; let vs say to our selues: How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty & fearfull Creatures! When wee taste things that are delicate & *sweet*, let vs say to our selues: O how *sweet* is that God, from whom these creatures haue receiued their *sweetnesse*! When we behold the admirable *colours* which are in *Flowers* and *Birds*, & the louely *beauty* of *Women*, let vs say: How *faire* is that God, that made these so faire!

Judg. 2. 5. And if our louing God hath thus provided vs so many *excellent* delights for our passage thorow this *Bochim*, valley of teares; what are *those* pleasures which he hath prepared for vs when we shall enter into the *Palace* of our *Masters* joy? How shall our soules be there ravished with the loue of so *louely* a God? So glorious is the *obiect* of heavenly *Saints*. So amiable is the *sight* of our gracious *Saviour*.

PII. *Of the Prerogatiues which the Elect shall enjoy in Heaven.*

Matt. 25. 1. Pet. 1. 4. BY reason of this Communion with God, the *Elect* in Heaven shall

shall haue foure superexcellent *prerogatiues*.

I. They shall haue the *Kingdome of Heauen* for their *inheritance*: *and they* shall be *free* Denizens of the *heauenly Ierusalem*. S. *Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heauenly Ierusalem, shall ever bee freed from the whip of eternall torments. For this freedome was bought for vs, not with a *great Summe of money*, but with the *precious* blood of the Son of God.

Ephes. 3,6. *Heb.* 12, 22. *Acts* 22,26.

Acts 22 28. 1, *Pet.* 1,19.

II. They shall bee all *Kings*, and *Priests*. (*Spirituall* Kings) to reigne with Christ, and to triumph over Satan, the World, and Reprobates: and *spirituall* Priests, to offer vnto God the spirituall Sacrifice of *Praise* & *Thankes-giving* for evermore. And therefore they are said to vveare both Crownes and Robes. Oh what a comfort is this *to poore Parents*, that haue many Children! If they breed them vp in the feare of God, to bee true Christians: then are they Parents to so many *Kings* and *Priests*.

Apoc. 5,10. 1, *Pet.* 2, 9. *Rom.* 12, 1.

1, *Pet.* 2,5. *Heb.* 13, 15.

III. Their bodies shall *shine* as the brightnes of the *Sun* in the firmament: like the glorious Body of Christ, which shined *brighter* then the Sunne at noone, when it appeared to *Paul*. A glimpse of which glo-

Matt. 13.43. *Phil.* 3.21. *Acts* 12,6.

tious brightneſſe appeared in the bo-
dies of *Moſes* and *Elias*, transfigure
with our Lord in the holy moun-
Therefore (ſaith the Apoſtle) it ſh-
riſe a *glorious body*: yea, a *ſpirituall b-
dy*, not in *ſubſtance*, but in *quality*: pr-
ſerved by *ſpirituall* meanes, and h-
ving (as an Angel) agility to aſce-
or deſcend. Oh what an honour is
that our bodies (falling *more v-*
than a *carrion*) ſhould thus ariſe
glory, like vnto the body of the *Sa-
of God*.

Luke 9.13. Marke 9.3. 2. Cor. 15.43. 44.

1. Theſſ. 4.1.

IV. Laſtly, they (together with
the holy Angels) *there* keepe (wi-
our any labour to diſtract them)
perpetuall Sabbath, to the glory,
nour, and praiſe of the aye bleſſ-
Trinity, for the *creating*, *redeeming*,
ſanctifying of the Church: & for
power, vviſedome, juſtice, mercy,
goodneſſe, in the *gouernement* of He-
ven & Earth. VVhen thou heareſt
ſweete Conſort of *Muſicke*; medit-
how happy thou ſhalt bee, whe-
(with the Quire of Heavenly *Ange-
and Saints*) thou ſhalt ſing a part
that ſpirituall *Alleluja*, on that *et-
nall bleſſed* Sabbath; where there ſh-
be ſuch *variety* of pleaſures, and *ſ-
tiety* of joyes; as neither know
diouſneſſe in doing, nor *end* in deligh-
ting.

IV.

IV. *Of the effects of those Prerogatives.*

From these Prerogatives there will arise to the Elect in heaven five notable effects.

They shall *know* GOD, with a perfect *knowledge*, so farre as Creatures can possibly comprehend the *Creator*. For there we shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that we shall not need to learne (of the things which were *made*,) the knowledge of *him* by whom *all* things were made. The *excellentest* creatures in this life, are but as a *darke vaile*, drawne betwixt God and vs: but when this *vaile* shall be drawne aside, then shall we see God *face to face*, and *know him, as we are known*.

1. *Cor.* 13, 10. *Aug. Soliloq. c.* 36. *Nihil notum in terra, nihil ignotum in cœlo.* 1. *Cor.* 13, 11. 2. *Cor.* 3. 16. *Res verè sunt in mundo invisibili, in mundo visibili umbræ rerum*, Herm.

We shall know the power of the *Father*, the wisedome of the *Sonne*, the Grace of the *Holy Ghost*; and the indivisible nature of the blessed *Trinity*. And in him we shall know, not onely *all our friends*, (who dyed in the faith of Christ) but also all the faithfull that *ever were*, or *shall bee*. For,

1. Christ tels the Iewes, that they shall see *Abraham*, *Isaac*, and *Iacob*,

Luke 13, 28.

and all the Prophets in the Kingdome of God: therefore we shall know them.

Gen. 2. 23. II. *Adam* in his innocency, knew *Eve* to bee *bone of his bone*, and *flesh of his flesh*, as soone as hee awaked: much more then shall we know our kindred, when wee shall awake *perfected & glorified* in the resurrection.

Mat. 27. 53. III. The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him, and appeared in the holy City.*

Mat. 17. 4. IV. *Peter, Iames, and Iohn*, knew *Moses & Elias* in the transfiguration: how much more shall wee know one another, when wee shall bee all glorified?

Luke 16. 23. V. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in Heaven.

Matt. 19. 28. 1. Cor. 6. 2, 3. VI. *Christ* saith, that the twelue *Apostles* shall sit vpon twelue *Thrones*, to judge (at that day) the 12 *Tribes*: therefore they shall bee knowne, and consequently the rest of the Saints.

1. Cor. 13. 12. *Aug. ad Ianuarium Epist. 9.* VII. *Paul* saith that at that day *we shall know as we are knowne of God*: and *Augustine* (out of this place) comforteth a Widow, assuring her that as in this life, shee saw her husband with *externall eyes*: so in the life to come, shee should know *his heart, and what were all his thoughts and imaginations.* Then husbands and

wiues

vines, looke to your actions and thoughts: *For al shall bee made manifest one day.* See 1. Cor. 4. 5.

VIII. The faithfull in the Old Testament are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines. Gen. 25, 35. 2. King. 12.

IX. *Loue never falleth away*: therefore knowledge, the *ground* thereof, remaines in another life. 1. Cor. 13. 8.

X. Because the last day shall bee a *declaration of the just judgement of God*: when hee shall reward *every man according to his vvorkes*: and if every mans *vvorkes* bee brought to light, much more the *vvorker*. And if wicked men shall account for every *idle vvord*, much more shall the idle *speakers* themselues be knowne. And if the *persons* be not knowne, in vaine are the *vvorkes* made manifest. Therefore (saith the Apostle) *Every man shall appeare, to account for the vvorkes that hee hath done in his body, &c.* See *Wisedome*, Chapter 5, ver. 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministery*, and *Oeconomie* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is *God* equall with the Father, and the holy Ghost. Rom. 2. 5. Apoc. 21. 12. Eccl. 12, 14. Rom. 2. 16. Matt. 12, 36. 2. Cor. 5. 10. 1. Cor. 15, 24. 28.

1. The greatest *knowledge* that man can attaine vnto in this *life*, comes as farre short of the *knowledge* which

we shall haue in *heaven*, as the know-
ledge of a *childe* that cannot
speake plaine, is to the knowledge
the greatest *Philosopher* in the World.
They who thirst for *knowledge*,
them long to be Students of this
versity. For all the *light* by which
knowv any thing in this World,
nothing but the very *shadovv of*
But when vvee shall knovv God
heaven, we shall in him knovv
manner of the worke of the *creati*
the *mysteries* of the worke of our
demption: yea, so much knowledge
a *creature* can possibly conceiue
comprehend of the *Creator*, and
workes. But vvhilest vvee are in
life, wee may say with *Iob*; *Hovv*
a portion heare vve of him? And
our selues with *Syracides*, that, *T*
are hid yet greater things then these
and that vvee haue seene but a fe
Gods vvorkes.

1. Cor. 13, 12.

Lumen est umbra Dei, & Deus est lumen luminis, Plato. Polit. 6.

Iob 26, 14. Eccl. 42, 32.

II. They shall loue God vvith
perfect and *absolute loue*, as possibly
creature can doe. The manner of
ving GOD: is to loue him for him
selfe: the *measure*, is to loue him
vvithout measure. For in this
(*knovving God but in part*) wee
him but in *part*: but when the El
in heaven shall *fully* knovv God, th
they vvill *perfectly* loue God. And
the infinite causes of loue (vvh
they shall know to be in him) th

1. Cor. 13, 12.

shall bee infinitely ravished with the loue of him.

III. They shall be *filled* with all manner of *diuine pleasures*. *At thy right hand* (saith *David*) *there are pleasures for evermore. Yea they shall drinke* (saith hee) *out of the River of pleasures*. For as soone as the soule is admitted into the *actuall fruition* of the *beatificall* essence of God; she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) *united together*, and at *once* presented vnto her in the sight of God. If any be in *loue*, there they shall enjoy that vvhich is *more amiable*: if any delight in *faireneſſe*, the faireſt beauty is but a *dusky shadovv* to that: he that delights in pleasure, shall there finde infinite *varieties*, without either interruption of *griefe*, or distraction of *paine*: he that loveth *Honour*, shall there enjoy it without the disgrace of *cankered envy*: he that loveth *treasure*, shall there possesse it, and never be *beguiled* of it. There they shall haue *knovvledge* voide of all *ignorance*: *health*, that no *sickneſſe* shall impaire: and *life*, that no death can *determine*. In a word, look how farre this *vvide vvorld* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrovv *vvombe*, wherein thou wast conceived a *childe*: so much doth the vvorld *to come* exceed in *joyes*, *solace*,

Psalm. 16, 11. Psa. 36, 8.

and *consolation*, this *present* world. How *happy* then shall we bee, when this life is *changed*, and we thither *translated*?

Psal. 16, 11. IV. They shall bee replenished with an *unspeakeable* joy. *In thy presence* (saith *David*) is *the fulnesse of joy*. And this joy shall arise, *chiefly* from the *vision of God*: & partly from the sight of the holy *Angels*, and blessed *soules* of just and perfect men, who are in blisse and glory with him.

Heb. 12, 24. *1. Kin.* 1, 40. But especially from the blissful sight of *Iesus the Mediatour* of the *New Testament*, our *Emanuel*, God made mā. His sight will be the chiefe cause of our blisse and joy. If the *Israelites in Ierusalem so shouted for joy, that the earth rang again to see* Salomon *crowned*, how shall the Elect rejoyce in Heaven, to see *Christ* (the true *Salomō*) adorneth with Glory?

Luke 1, 44. *John.* 17 23. *John Baptist* at his presence *did leape in his mothers wombe for joy*, how shall we exult for joy, when hee will bee, not onely with vs, but *in* vs in Heaven?

Mat. 2. 10. The *Wise men* rejoyced so greatly to finde him, a *Babe lying in a manger*: how great shall the joy of the *Elect* be to see him sit (as a King) in his *celestiall Throne?* If *Simeon* was so glad to see him an *infant* in the *Temple*, presented by the hands of the *Priest*; how great shall our joy bee, to see him a *King*, ruling all things at the *right hand*

hand of his Father? If *Ioseph* and *Mary* were so joyfull to finde him in the middest of the *Doctors*, in the *temple*: how glad shall our soules be, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the * Apostle saith) *the eye hath not seene, the eare hath not heard, nor the heart of man can conceive*: which because it cannot enter into vs, wee shall enter into it.

*Luke 2, 16. Facilius dicere possimus quid illi non sit, quam quid ibi sit. Aug. de sym. lib. 3. *1. Cor. 2, 9. Matt. 25, 21.*

V. Lastly, they shall enjoy this blisseſull and glorious estate *for euermore*. Therefore it is tearmed *everlasting* life: and Christ saith, *that our joy shall no man take from vs*. All other joyes (be they never so great) haue an end. *Assuerus* Feast lasted an hundred and eighty dayes; but he, & it, and all his joyes are gone. For mortall man to be *assumed* to heavenly glory, to be *associated* to Angels, to be *satiated* with all delights and joyes, but (for a time) were much: but to enjoy them *forever*, without intermission or end, who can heare it, and not *admire it*! who can *muse* of it, and not be *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall joyes) counted all the *riches* & *pleasures* of this life to bee but a *losse* and *dung*, in respect of that. And therefore (with vncessant prayers, fasting,

Iob. 16, 22.

Hest. 1. 3.

a *Phil. 3. 8.*

almes-deeds, teares, faith and goo
life) they laboured to ascertaine th
selues of this eternall life: and (fo
b Acts 2,45. the loue thereof) they b willingl
either sold, or parted with all the
earthly goods and possessions.

Christ calleth all *Christians* Me
chants, Luke 19. and eternall life, a pr
cious *pearle*, vvhich a vvise Mercha
vvill purchase, though it cost him
that hee hath, Matth. 13.

Plutar. *Apoph. Regum.* *Alexander* hearing the report o
the great riches of the Easter
Countrey, divided forthvvith amo
his Captains and souldiers, all h
Kingdome of *Macedonia*: *Hephæ*
asking him vvhat he meant in
doing? *Alexander* answvered, that h
preferred the riches of *India* wher
of hee hoped shortly to bee Maste
before all that his Father *Philip* le
him in *Macedonia*. And should no
Christians then prefer the eterna
riches of heavē, so greatly renowned
(vvhich they shall enjoy ere long
before the corruptible trash of th
earth, vvhich last but for a season?

Abraham & *Sarah* left their own
countrey and possessions to c *looke fo*
c Heb. 11,10, 15,16. *a City, vvhose builder and maker i*
God; and therefore bought no land
but onely a place of buriall. *Dav*
d Psal. 48,10. preferreth d *one day* in this place be
fore a thousand else-vvhere: yea, *to*
a Doorekeeper in the house of GOD, to

ther then to dwell in the richest tabernacles of wickednesse. Elias earnestly e besought the Lord to receiue his soule into his Kingdome, & vvent willingly, (though in f *a fiery chariot*) thither. *Paul* (having once seene Heaven) continually g *desired to be dissolved, that hee might bee with Christ. Peter* (having espied but a glimpse of that eternall glory in the Mount) vvished, that hee might dwell there all the dayes of his life: saying, h *Master, it is good for vs to bee here.* How much better doth *Peter* now thinke it to bee in *Heaven* it selfe? *Christ* (a little before his death) prayeth his Father i *to receiue him into that excellent glory.* And the Apostle witnesseth, that (k *for the joy vvhich vvas set before him*) *he endured the Crosse, and despised the shame.* If a man did but once see those *joyes* (if it were possible) he would endure an hundred *deaths*, to *enjoy* that happinesse but one day.

e 1. *Reg.* 19,4.
f 2. *Reg.* 2.15.
g *Phil.* 1,23,
h *Mat.* 17,4.
i *John.* 17,5.
k *Heb.* 12.2.

Saint *Augustine* saith, that he would be content *to endure the torments of Hell, to gaine this joy, rather then to loose it. Ignatius* (*Paul's* Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divell* toge-

Serm. 31. de Sanctis.

Hier. in Catalogo. *Ire. l. 5. Contr. Valent.*

together, let them come upon mee, so I may enjoy my Lord Iesus, & his Kingdome. The like constancy shewed Polycarpe, who could not by any tenours of any kinde of death, be moved to deny Christ in the least measure. With the like resolution answered Basil his persecutors, when they would terrifie him with death: I will never (saith he) feare death which can doe no more then restore me to him that made me. If Ruth left her owne Countrey, and followed Naomi her mother in law, to goe and dwell with her in the land of Canaã (which was but a type of heaven) onely upon the same which she heard of the God of Israel, (though shee had no promise of any portion therein) how shouldest thou follow thy Holy Mother the Church, to goe vnto Christ into the heavenly Canaan; wherein God hath given thee an eternall inheritance, assured by an holy Covenant made in the Word of God, signed with the blood of his Son; and sealed with his Spirit and Sacraments? This shall be thine eternall happinesse in the Kingdome of Heaven, where thy life shall bee a communion with the blessed Trinity; thy joy the presence of the Lambe; thy exercise, singing; thy ditty, Allelujah; thy Consorts, Saints and Angels; where youth flourisheth, that never waxeth old; Beauty

Euseb. lib. 4. c. 16.

Nazian. de vita Basil.

Ruth 1. 6.

lasteth, that never *fadeth*; *loue* aboundeth, that never *cooleth*; *health* continueth, that never *slacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God, and himselfe.

THou seest therefore, O *man*, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men vnto *Lyons*, *Beares*, *Bulls*, *Horses*, *Dogges*, and such like sauage creatures in their liues: it is certaine, that the condition of an *vnregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (beeing made but for mans vse) when he *dyeth*, endeth all his miseries with his *death*. But man (endued with a *reasonable*, and an *Immortall* Soule, made after *Gods Image*, to serue *God*) when he ends the miseries of this life, must *account* for all his misdeeds; and begin to endure those miseries that *never* shall know *end*. No creature but man is lyable to yeeld (at his death) an *account* for his life. The brute creatures not hauing

ving reason, shall not be required to make any *account* for their deeds: as good *Angels*, though they haue reason, yet shall they yeeld no account because they haue no sinne. And as for evill *Angels*, they are without all hope, already cõdemned: so that they need not make any further account. *Man* onely in his death must be Gods accountant for his life.

On the other side, thou seest (O *Man*) how happy and blessed thy estate is, being truely reconciled vnto God in *Christ*; in that (through the restauration of *Gods Image*, and the restitution into thy *Soveraignty* ouer other creatures) thou art in this life *little inferiour* to the Angels; and shalt be in the life to come, equall to the Angels: Yea, (in respect of thy Nature, exalted, by a *personall vnion*, to the *Sonne* of *God*, and by him, to the *glory* of the *Trinity*) *superiour* of the Angels, a *Follow brother* with Angels, in spirituall grace, and eyther shining glory.

Thou hast seene, how glorious & perfect God is, and how that all thy chiefe blisse & happinesse consisteth in having an eternall communion with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Iesus* I intreat thee; nay, I conjure thee, as thou tendrest thy owne salvation, se-

iously to consider with mee, how false, how vaine, how vile are those things, which still retaine, and chaine thee in this wretched and cursed estate, wherein thou livest; and doe hinder thee from the favour of *God*, and the *hope* of eternall Life & happinesse.

Meditations on the hinderances which keepe backe a sinner from the Practice of Piety.

THose *hinderances* are chiefely seven.

I. *An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chief grounds of Christian Religion.*

The *Scriptures* mistaken, are these:

1. *Ezech. 33. 14. 16. At what time soever a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth: *hee may repent when hee will.* It is true, whēsoever a sinner doth repent, God will forgiue; but the Text saith not, that a sinner may repent whensoever he will, but when God will giue him *grace*. Many (saith the Scripture) when they *would* haue *repented*, were *rejected*; and *could not repent*, *though they sought it carefully with teares.* What comfort yeelds this Text to thee.

Heb. 12, 17. Luke 13, 24, 27.

thee, who hast not repented, no knowest whether thou shalt have grace to repent hereafter?

2. *Matt.11.28. Come vnto me all ye that labour, and are heavy laden, and I will giue you rest.* Hence the lewde man collects, that *he may come vnto Christ vvhen he list.* But hee must know, that no man ever comes to Christ, but he, who (as *Peter* saith) *having knowne the way of righteousnesse, hath escaped the pollutions of the VVorld, through the knowledge of our Lord & Saviour Iesus Christ.* To come vnto Christ, is to *repent* and *beleeve*. And this no man can doe, except his heavenly Father *draweth* him by his *grace.*

2. *Pet.* 2,20,21. *Isa.* 1. 18. *Iohn* 6, 35. *Iohn.* 6.44.

3. *Rom.8.1. There is no condemnation to thē vvhich are in Christ Iesus.* True: but they are such, *vvho vvalke not after the flesh,* (as thou doest) *but after the Spirit*, vvhich thou diddest never yet resolue to doe.

4. *1.Tim.1.15. Christ Iesus came into the vvorld to saue Sinners*, &c. True: but such sinners, who like *Paul*, are converted from their wicked life: not like thee, vvho still continuest in thy lewdnesse. For that *grace of God, vvhich bringeth salvation vnto all men, teacheth vs, that denying vngodlinesse and vvorldly lusts, vve should liue soberly, righteously, and godly in this present vvorld.*

Tit 2. 11,12.

Prov. 24. 26. A just man falleth seven times in a day, and riseth, &c. (*In a day*) Is not in the *Text*: VVhich meanes not falling into sinne, but falling into trouble, which his malicious *Enemy* plots against the just: and from which God delivers him. And though it meant falling in and rising out of sinne; what is this to thee; whose falls all men may see every day: but neither *God*, nor *man*, can at any time see thy *rising againe* by repentance? *Psalm.* 34. 14.

6. *Isa 64. 6. All our righteousnesse are as filthy rags.* Hence the carnall Christian gathers, That seeing the *best workes* of the *best Saints* are no better; then his are good enough; & therefore he needes not much grieue, that his deuotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the *Regenerate*: as, fervent prayers in the name of God: charitable *almes* from the bowels of mercy; suffering in the Gospels defence, the spoile of goods, & spilling of *blood*: & such works, which *Paul* calls the *fruits of the Spirit*. But the Prophet making an humble confession in the name of the *Iewish Church*, when they had falne from God to Idolatry, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as *Lepers* are by their infected sores, and polluted cloathes, *Gal. 5. 22.*

from

from men; their *chiefest righteousnesse* could not bee but abomination in his sight. And though our best workes (compared with Christs *righteousnesse*) are no better then *cleane ragges*: yet in *Gods* accepta-
tion for *Christs* sake, they are called
a *Apoc.* 3.8. a *vvhit rayment*; yea, b *pure fine linnen*
b *Apoc.* 19,8. *and shining*, farre vnlike thy c *Leopards* spots, and d *filthy* garments.
c *Ier.* 13,23.
d *Zeph.* 3,4.

7. *Iam.* 3.2. *In many things vve sinne all.* True, but *Gods* children sinne not in all *things*, as thou doest; without either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remaine in the deerest children of God; that they had need dayly to cry, *Our Father vvhich art in Heaven, forgiue vs our*
e *Gal.* 1,15. *Rom.* 5,8. *Ioh.* 9, 31. *trespasses*: Yet in the e *Nevv Testament*, none are properly called *Sinners* but the *vnregenerate*; but the *Regenerate*, in respect of their zealous endeavour to serue God in vnfained holinesse, are every where called *Saints*. In so much, that Saint *Iohn* saith, that *vvhosoever is borne of God*
1. *Iohn.* 3,9. *sinneth not*; that is, liveth not in wilfull filthinesse, suffering sinne to
1. *Iohn* 5.18. raigne in him, as thou doest. Deceive not thy selfe vvith the name of a Christian: vvhosoever liveth in any *customary grosse sinne*, he liveth not in
2. *Tim.* 2.19. the state of *Grace*. *Let therefore* (saith *Paul*) *every one that nameth the Name of Christ*

if Christ, depart from iniquity. The *Regenerate* sinne but vpon *frailty*, they *repent*, and God doth pardon, therefore they *sinne not to death.* The *Reprobate* sinne *maliciously*, *sinfully*, and *delight* therein: so that by their good vvill, sin shall leaue them, before they will leaue it. They vvill not repent, & God vvill not pardon. Therefore their sins are *mortall*, (saith Saint *Iohn*, or rather *immortall*, as saith Saint *Paul*, *Rom.* 2. 5. It is no excuse therefore to say: VVe are all *Sinners.* True Christians (thou seest) are all *Saints.* 1. *Iohn* 5, 16. *Ibid.*

8. *Luke* 23. 43. *The theefe converted* at the last gaspe, vvas received to *Paradise.* VVhat then? If I may haue but time to say, vvhen I am dying, *Lord, haue mercy vpon me*, I shall likevvise be saued. But vvhat if thou shalt not? And yet *many in that day shall say, Lord, Lord:* & *the Lord vvill not knovv them.* The theefe was saued, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, least trusting to late Repentance at thy *last end* on Earth, thou be not driven to repent to late, without end, in Hell. *Mat.* 7, 22, 23.

9. 1. *Iohn* 1. *The blood of Iesus Christ cleanseth vs from all sinne.* And 1. *Iohn* 2. 1. *if any man sinne, vvee haue an Aduocate vvith the Father, Iesus Christ the righteous, &c.* Oh comfortable!

But heare what S. *Iohn* saith in the same place: *My little children, these things vvrite I vnto you, that ye sinne not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. *Rom.* 5.20. *VVhere sinne abounded, Grace did abound much more.* O sweete! But heare what Paul addeth: *VVhat shall vvee say then? shall vvee continue in sinne, that grace may abound? God forbid. Hovv shall vvee that are dead to sinne, liue any longer therein?* *Rom.* 6. 1. 2. This place teacheth vs not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any but to the penitent heart.

The *grounds of Religion* mistaken are:

1. From the Doctrine of *Iustification* by faith onely, a carnall Christian gathereth, *That good vvorkes are not necessary.* He commends others that doe good workes: but he perswades himselfe, that hee shall be saved by his *Faith*, without doing any such matter. But hee should know, that though good works are not necessary to *Iustification*: yet they are necessary to *salvation*: for *vvee are Gods vvorkemanship, created in Christ Iesus vnto good vvorkes, vvhich God hath predestinated that vvee should vvalke in them.* VVhosoever therefore

Ephes. 2.10. *Fulk. Rhem. Tett. Annot. in Eph.* 2.12.

(in yeeres of *discretion*) bringeth not forth good workes after he is *called*, hee cannot be saved: neither vvas he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ vvill revvard every man according to his vvorkes*. Christ respects in the *Angels* of the 7 Churches nothing but their vvorkes, & at the last day he will giue the heauenly inheritance onely to them who haue done *good vvorks*: [a] in feeding the *hungry*, clothing the *naked*, *&c*. At that day, [b] *Righteousnesse* shall vveare the Crowne. No righteousnesse, no Crowne. No good works (according to a mans talent) no reward from God vnlesse it be [c] *vengeance*. To be riche in good workes, is the surest foundation of our *assurance* [d] to obtaine *eternall life*. For good vvorkes are the true fruits of a true *faith*; which apprehendeth *Christ*, & his obedience, vnto Salvation. And no other Faith [e] *availeth in Christ, but that which vvorketh by loue*. And, but in the *act of Iustificatiō*, that Faith, which *onely justifieth*, is [f] never *onely*, but ever accōpanied with good workes: as the *Tree* with his *fruits*, the *Sunne* with his *light*, the *Fire* with his *heat*, & *VVater* with his *moysture*. And the *Faith* which doth not justifie her selfe by good workes before men, is but [g] a *dead Faith*, which will never justifie a

Rom. 2. 6. 2. Cor. 9, 6. Apoc. 22, 12. Apoc. 2, 3.
a Matt. 25.
b 2. Timoth. 4, 8.
c Rom. 2. 8.
d 1. Timoth. 6, 19.
e Gal. 5. 6.
f Fides sola non est sola. Fides sola justificat, ut oculus solus videt.
g Iam. 2. 26.

mans soule before God. But a justifying Faith h *purifieth the heart*, and i *sanctifieth* the whole man throughout.

II. From the Doctrine of Gods *eternall Predestination*, and vnchangeable *Decree*, hee gathereth, *that if he be predestinated to be saved, he cannot but be saved; if to bee damned, no meanes can doe any good.* Therefore all workes of Piety are but in vaine. But hee should learne, *that God hath predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to bee first *called, justified, and made conformable to the Image of his Sonne*, which is the *meanes*. And they (saith *Peter*) *who are elect vnto salvation, are also elect vnto the sanctification of the Spirit.* If therefore vpon thy calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in leaving sinne, & living a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not *Gods Predestination*, but thine owne sinne & rebellion. Doe thou but returne vnto God, & God will graciously receiue thee, as the Father did the prodigal Sonne: and by thy con-

h *Act.* 15.9.
i *Act.* 16.13. 1. *Thes.* 5.23.
a *Mat.* 25.34. *Ephes.* 1.4. *Eccles.* 3.14.
b 1 *Pet.* 1.16.
c *Rom.* 8.29,30. *Iohn.* 15.16.
d 2 *Pet.* 1.2.

Nolite in limo primum quærere, sed in Christo, in quo si reperieris, certus esto, te esse electum.

conversion, it shall appeare, both to [e] Angels, and [f] men, that thou diddest belong to his Election. If thou wilt not, why should God saue thee?

III. VVhen a carnall Christian heares, *that a man hath not free-will vnto good*, he looseth the *reynes* to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicately* making God the Author of sinne, in suffering man to runne into this necessity: But hee should know, that God gaue *Adam free-will*, to stand in his [a] integrity, if he would; but *man* abusing his free-will, lost both *himselfe* and *it*. Since the Fall, *Man*, in his *state* of *corruption*, hath free-will to evill, but not to *good*: for, in this state [b] *wee are not* (saith the Apostle) *sufficient to thinke a good thought*. And God is not bound to restore vs; what wee lost so wretchedly, and make no more care to recover againe. But, as soone as a man is regenerated, the *Grace of God freeth his will vnto good*, so that hee doth all the good things hee doth, with a Free-will: for so the Apostle saith, that [c] *God of his owne good pleasure*,

e *Luke* 15.10.
f *Vers.* 24.

a Magnas homo liberi arbitrii vires, cum cõderetur, accepit sed eas peccando amisit. *Aug.* de spirit. & lit. c. 3. *Eccles.* 7.19. *Eccles.* 15.14. Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. *August.* Enchir. ad *Lau.* cap. 30.

b 2. *Corinth.* 3. 5. Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, do nec gratia restituatur. c *Phil.* 2. 12. 13 Acti agimus *The will is passiue, in receiuing the first grace, afterward active in all goodnesse.*

vvorketh both the vvill and the deed in vs, vvho (as the Apostle expoundeth) [d] *cleanse our selues from all filthines of the flesh and spirit, and finish our sanctification in the feare of God.* And in this state, *every true Christian* hath free vvill; and as he increaseth in *grace*, so doth his will in *freedome*: for [a] *vvhen the Sonne shall make vs free, then shall vvee bee free indeed*: and, [b] *VVere the Spirit of the Lord is, there is liberty*: for the Holy Spirit drawes their minds not by *Coaction*, but by the *Cords of Loue, Cant.* 1.4. by *illuminating* their minds to know the truth; by *changing* their hearts, to *loue* the known truth; and by *enabling* every one of them (according to the measure of grace which he hath received) to doe the good which he loveth. But thou wilt not vse the freedome of thy will, so farre as God hath freed it: for thou doest many times *vvillfully* (against Gods Law, to the hazzard of thy soule) that, which if the *King's* Law forbad, vnder the penalty of *death*, or losse of thy *VVorldly state*, thou *vvouldest not doe*. Make not therefore thy want of *free vvill* vnto good, to be so much the cause of thy sin, as thy want of a loving heart to serue thy heavenly *Father*.

IV. VVhen the naturall mā heares *that no man (since the Fall) is able to fulfill the Lavv of God, and to keepe all*

d 2 Cor. 7.1.
a Ioh. 8. 36. Liberum arbitriū, non nisi gratia Dei efficitur liberū, *Aug.* ad Col. cap. 17.
b 2 Cor. 3.17. Voluntas humana non libertate gratiam consequitur, sed gratia libertatē, *Aug. de grat.*

his *Commandements*: Hee boldly presumes to sin as others doe, he contents himselfe with a few good thoughts: and if he be not altogether as bad as the *worst*, he concludes, that he is as truely regenerate as the best. And every voluntary refusall of doing *good*, or withstanding evill, he counts the *impossibility* of the *Lavv*. But hee should learne, that though (since the *Fall*) no mã but Christ, who was both *God & Man*, did, or can perfectly fulfill the whole *Lavv*: yet every true Christian, as soone as hee is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *absolute perfection*. Thus (with *David*) they [a] *apply their hearts to fulfill Gods Commandements alvvayes vnto the end*. And then the [b] *Spirit of grace*, which was promised to be more *abundantly powred forth vnder the Gospel*, *helpeth* them in their *good endeavours*, & *assisteth* them, to doe what hee *commads* them to doe. And in so doing, God accepteth their [c] *good will and endeavour*, in stead of *perfect* fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for vs, vvhatsoever wanteth *in our obedience*. And in this respect *Saint Iohn* saith, that [d] *Gods commandements are not burdenous*. And [e] *Saint Paul* saith, *I am able to doe all things through the helpe of him that*

a *Psal.* 119, 112.
b *Ioel.* 2, 28, 29. *Zach.* 12, 10. *Quod jubet, juvat, Aug.*
c 2 *Cor.* 8, 12
d 1 *Ioh.* 5.
e *Phil.* 4, 13.

strengthneth mee. And Zachary & Elizabeth are said f to vvalke in all the Commandements of the Lord, vvithout reproofe. Hereupon Christ g commends to his Disciples, the care of keeping his Commandements, as the trueſt teſtimony of our loue vnto him. So farre therefore doth a man loue Christ, as hee makes conſcience to vvalke in his Commandements: and the more vnto Christ is our loue, the leſſe will our paines ſeeme in keeping his Lavv. The Lavves curſe (which vnder the Old Teſtament was ſo terrible) is vnder the Nevv, by the death of Christ) aboliſhed to the regenerate. The rigor which made it impoſſible to our nature before, is now to the Nevv borne, ſo mollified by the Spirit, that it ſeemes facill and eaſie. The Apoſtles indeed preſſed on the vnconverted Iewes and Gentiles the impoſſibility of keeping the Lavv by ability of nature corrupted. But when they haue to doe with regenerated Chriſtians, they require to the Lavv (which is the rule of righteouſneſſe) true a obedience in vvord & deed: the b mortifying of their members; the c crucifying of the flesh, vvith the affections and luſts thereof; d reſurrection to nevvneſſe of life; e vvalking in the Spirit; f overcomming of the VVorld by faith: So that though no man can ſay as Christ, g VVhich of you can rebuke

f Luke 1, 6.
g Ioh. 15,10.

a Rom. 15,18.
b Col. 3,5.
c Gal. 5.24. Rom. 6, 12,13.
d Rom. 6.4,5. Rom. 8.11.
e Gal. 5.25.
f 1. Ioh. 5.4.
g Ioh. 8.46.

me of sinne? yet every *regenerated* Christian can say of himselfe: VVhich of you can rebuke me of being an *Adulterer, VVhoremonger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Fraud, Malicious, Covetous, a Prophaner of the holy Sabbath, a Lyer, a Neglecter of Gods publike service*, and such like grosse sinnes? else he is no true Christian. VVhen a man casts of the *conscience* of being ruled by *Gods Lavv*, then God [a] giues him over to be led by his owne lusts, the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by *his owne naturall ability* can fulfill, is fulfilled *in truth* of every regenerated Christian, through the *Gracious* assistance of [b] *Christs Holy Spirit*. And this *Spirit*, *God* will [c] giue to every Christian, that will pray for it, and incline his heart to keepe his Lavves.

a *Rom.* 1, 24, 28.

b *Rom.* 8, 9, *&c Augustinus* optat ut *Pelagius* agnoscat, posse legem præstari per *gratiam Christi, & pacem* fore edicit.

V. VVhen the vnregenerated man beares that God *delighteth more in the inward minde, than in the outward man:* The hee fayneth with himselfe, that all *outward reverence*, and profession, is but eitheir superstitious or superfluous. Hence it is that hee seldome kneeleth in the Church: that hee puts on his Hat in singing of *Psalmes*, and the publike *Prayers:* which the prophane Varlot would

c *Luke* 11, 13. *Iam.* 1. 5. Deus ma-

gis delectatur affectu, quam effectu.

not offer to doe, in the presence of a Prince, or a Noble-man. And so the he keepe his minde vnto God, thinkes he may *fashion* himself (other things) to the *World*. He vides his thoughts, and giues so mu to God, and so much to his owne yea, hee wil divide with God t *Sabbath*, & will giue him almost t one halfe; and spend the other whol ly in his owne pleasures. But know carnall Man, that Almighty GOD wi not bee serued by halves, because he hath created & redeemeth the *whol Man*. And as God detests the servi of the *outward Man*, without the *inward* heart, as *Hypocrisie*: soo he coun the inward service without all *exter nall* reverēce, to bee meere *prophanenesse*: hee requireth both in his worship. In prayer therefore bow thy *knees*, in witnes of thy *Humiliation*: lift vp thine eyes, & thy hands in testimonie of thy *Confidence*: hang downe thy head, and smite thy brest in token of thy *Contrition*: but espe cially call vpon God with a *sincere heart*: serue him *holy*, serue him *wholly*, serue him *onely*, for God, & the *prince* of this VVorld, are two contrary *Masters*: & therefore no man can possibly serue both.

Matt. 6. 24.

VI. The vnregenerated Christian holds the *Hearing of the Gospell preached, to bee but an indifferent matter*

which

uch hee may vse, or not vse, at his easure: but whosoever thou art that lt be assured in thy heart that thou r one of Christs *Elect sheepe*: thou ust make a speciall care and conience (if possibly thou canst) to ear *Gods Word preached*. For, first, he preaching of the Gospell is the hiefe ordinary meanes which God ath appointed to convert the soules f all that he hath * *predestinated to be aved*, therefore it is called *the power f God unto salvation, to every one that eleeveth*. And where this Divine Ordinance is not, the *people perish*: nd whosoever shall refuse it, *It shall e more tolerable for the Land of Sodom and Gomorrah in the day of Judgement, then for those people*. Secondly, the preaching of the Gospell is the *Standard* or *Ensigne of Christ*; to which all Souldiers and elect People must *assemble* themselves. When this *Ensigne* is displayed, as vpon the *Lords Day*, he is none of Christs people, that flocks not vnto it: neither shall any drop of the *raine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*: by which the holy Ghost begetteth Faith in our hearts, without which wee cannot please God. If the *hearing of Christs voice* bee the chiefe marke of *Christs elect sheepe*, and of the *Bridegroomes* friend: then

* *Acts* 13.48. *Rom.* 1.16.

Prov. 29.18. *Mat.* 11.24.

Isai. 11.12.

Isai. 2, 1,2,3. *Zach.* 14.17.

Rom. 10.14. *Heb.* 11.6.

must

must it be a fearefull marke of a
probate Goat, either to neglect
contemne to heare the preaching
the Gospell. Let no man thinke
Position foolish, for *by this foolish*
of preaching, it pleaseth God to s
them vvhich beleeue. Their state
therefore fearefull, who liue in pe
without caring for the preaching
the Gospell. Can men look for G
mercy, and despise his meanes? H
(saith *Christ* of the Preachers of
Gospell) *That despiseth you, despi*
mee. [a] *Hee that is of God, heareth G*
vvord: ye therefore heare them not,
cause yee are not of God. Had not
[b] Israelites heard *Phineas* messa
they had never wept. Had not
Baptist preached, the Iewes had nev
[c] *mourned.* Had not they, vvho cru
fied Christ, heard *Peters* [d] *Serm*
their hearts had never beene pricke
Had not the *Ninivites* heard *Jon*
[e] *preaching*, they had never *repent*
and if thou wilt not [f] *heare* and [g] re
pent, thou shalt never bee saved.

Ioh. 10. 27. *Iohn.* 3. 29. *Heb.* 2, 6. *Iob.* 8, 47. 1, *Cor.* 1. 21.

Luke 20, 26. a *Ioh.* 8. 47.

b *Iude* 2. 1, *&c.*

c *Luke* 7, 32. 33.

d *Act.* 2. 35.

e *Ionas* 3, 5.

f *Prov.* 28. 9.

g *Luke* 3, 5.

VII. The opinion, that the Sacraments are but *bare Signes and Seales of Gods promise and grace vnto vs*, doth not a little hinder *Piety*; whereas, indeede, they are Seales, as well of our *service* and *obedience* vnto God: which service, if we performe not vnto him, the Sacraments seale no *grace* vnto *vs*: But if wee receiue them

vpon

on the resolution, to be his *faith-*
ll and *penitent* Servants, then the
craments doe not onely signifie &
ser, but also *seale and exhibite* in-
ed the inward spirituall grace,
hich they outwardly promise and
present: And to this end *Baptisme*
called the [h] *vvashing of Regenera-*
n, & renevving of the Holy Ghost; &
e Lords Supper, [i] *The communion, of*
body & Blood of Christ. VVere this
nth beleeved; the holy Sacrament
the *Lords Supper* would be oftner,
d with *greater reverence receiued*.

VIII. The last, and not the least
ke, whereat *Piety* stumbleth in the
urse of Religion, is, by adorning
ces with the names of *Vertues*: as to
ll drunken *carovvsing*, Drinking of
alths: spilling innocent *blood*, *Va-*
r: *Gluttony*, *Hospitality*: *Covetousnes*,
riftinesses: *VVhoredome*, loving a *Mi-*
esse: *Simony*, *Gratuity*: *Pride*, *Grace-*
lnesse: *Dissembling*, *Complement*:
hildren of *Belial*, *good fellovves*:
Vrath, *hastinesse*: *Ribauldry*, *Mirth*.
o on the other side, to call *Sobriety*,
words & actions, *Hypocrisie*: *Al-*
esdeeds, *vain-glory*: *Devotion*, *super-*
tion: *Zeale* to religion, *Puritanisme*:
umility, *crouching*: scruple of *Con-*
ience, *precisenes*, *&c.* and whiles thus
e call *Evill*, *good*; and *Good*, *evill*; *true*
ietie is much hindered in her pro-
esse. And thus much of the first
hin-

h *Tit.* 3. 5.
i 1 *Cor.* 10. 16.

hinderance of *Piety*, by mistaking
true sense of some *speciall* place
Scripture, and *grounds* of Chri
Religion.

The second hinderance of Piety.

2. *The evill example of great pe*
The *Practice of* whose prophane
they prefer for their imitation,
fore the *Precepts* of Gods *Holy Wo*
So that when they see the gre
men in the *State*, and many
Gentlemen in their *Country*, to n
neither care nor conscience to
Sermons, to receiue the *Comm*
nor to sanctifie the *Lords Sabbath*
But to be *Swearers*, *Adulterers*,
rouusers, *Oppressors*, &c. Then
thinke, that the vsing of these
Ordinances, are not matters o
great moment: for if they were,
great and wise men would not
little by them. Hereupon they thi
that Religion it not a matter of
cessity. And therefore where th
should (like Christians) rowe
gainst the streame of impiety
wards Heaven: they suffer themse
to be carried with the multitu
downeright to Hell, thinking it
possible, that God will suffer so
ny to bee damned. Whereas if
god of this world had not blind
the eyes of their minds, the
Scr

ripturos would teach them, that *not many vvise men after the flesh, many mightie, not many noble, are* ...*led, &c.* but that for the most part ...*b poore receiue the Gospell*, and that ...*vv rich men shall be saved:* And, ...*at hovvsoever many are called, yet the* ...*sen are but fevv.* Neither did the multitude ever saue any from damnation. As God hath advanced men ...greatnesse aboue others: so doth ...d expect that they in *Religion* and ...*ty*, should goe before others: otherwise, greatnes abused (in the ...ne of their *Stevvardship*) shall ...rne to their *greater condemnation*, ...the day of their *accounts*. At ...at time *sinfull great* & mighty ...en, as well as the *poorest slaues*, & ...*ndmen*, shall wish, *that the Rockes* ...*d Mountaines shall fall vpon them,* ...*d hide them from the presence of the* ...*dge, and from his just deserved* ...*rath.* It vvill prooue but a miserable solace, to haue a great compa... of great men partakers with ...ee, of thine eternall torments. ...he multitude of sinner doth not ...tenuate, but aggravate sinne, as in ...*dom.* Better it is therefore with a ...vv to bee saved in the *Arke*, than ...ith the *vvhole VVorld* to bee *drovv*...*d* in the Floode. VValke vvith the ...*w godly* in the Scriptures *narrovv* ...*ith* to Heaven; but *crovvd* not with the

a 1 *Cor.* 1,26.
b *Iohn* 11,5.
c *Mat.* 19,23. 24.
d *Mat.* 22.
Apoc. 6,15,16, *&c.*
Potentes potenter cruciabuntur, Sap. 6, 7.
Apoc. 6,15,16, *&c.*
Mat. 9, 31.
Exod. 23,2.

the *godlesse multitude* in the *b*
vvay to Hell. Let not the exam
of irreligious great men hinder
repentance; for their greatnes ca
at that Day exempt themselues fr
their owne most grievous pu
ment.

The third hinderance of Piety.

3. *The long escaping of deserved p*
nishment in this life. *Because sent*
(saith *Salomon*) *is not speedily exec*
against an evill vvorker, therefore
hearts of the Children of men are f
set in them to doe evill, not know
that the bountifulnesse of God lea
them to repentance. But when his
tience is *abused*, & mans *sins* are r
ned: his *Iustice* will at once both
gin, and make an end of the sinner
hee will recompence the *slovv*
of his delay, with the *grievousness*
his punishment. Though they w
suffered to run on the skore all
dayes of their life: yet they shall
sure to pay the vtmost Farthing,
the day of their death. And whil
they suppose themselues to bee fre
from judgement; they are alre
smitten with the heaviest of Go
Iudgements,* a heart that cannot
pent. The Stone in the reines
bladder, is a grievous paine that k
many a mans body: but there is
dis

Eccles. 8,11.

Rom. 2,4. 2, Pet. 3,10. 1, Sam. 3,11. Ezech. 39,1.

* Rom. 2,5. ἀμετανόητον τὴν καρδίαν. Cor pœnitere nescium.

disease comparable to the *stone* in the heart, whereof *Nabal* died and killeth millions of soules. They refuse the tryall of *Christ* and his *Crosse*: but they are *stoned* by hells Executioner, to eternall death. 2. *Sam.* 25, 17.

Because many Nobles and Gentlemen are not smitten with *present Iudgements*, for their outragious *Swearing*, *Adulterie*, *Drunkennesse*, *Oppression*, *Prophaning of the Sabbath*, and disgracefull neglect of *Gods Worship & Service*; they begin to doubt of divine *Providence* and *Iustice*: both which two *Eyes*, they would as willingly put out in God, as the *Philistins bored* out the *Eyes* of *Samson*. It is greatly therefore to be feared; lest they will provoke the *Lord* to crie out against them, as *Samson* against the *Philistins*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *Providence* and *Iustice*. Lead mee therefore to these chiefe *Pillars*, whether-vpon the Realme standeth: that I may pull the *Realme* vpon their *heads*, & be at once avenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but because hee is so patient, therefore doe thou the rather repent. *Iud.* 16, 21. *Iud.* 26, 16, &c.

The fourth hindetance of Piety.

4. *The presumption of Gods mercy.* When men are justly convinced their sinnes, forthwith they betake themselues to this Shield, *Christ is mercifull*: so that every sinner maketh Christ the *Patrone* of his sinne; though he had come into the vvorld to bolster sinne: and not to destroy 1. Ioh. 3. 3. the *vvorkes of the Divell*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sinne, God will not shorten his dayes. But what is this but to be an Implicite Atheist? Doubting, whether God seeth not his sinnes, or hee doth, that he is not just: for if he beleeveth that God is just, how can he thinke that God, who for sinne so severely punisheth others, can love him, vvho still loveth to continue in sin? True it is: Christ is mercifull, but to whom? onely to them that repent, *and turne from iniquity in Iacob*. But Isa. 59. 20. *any man blesse himselfe in his heart,* Deut. 29. 19. *saying, I shall haue peace, although I vvalke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord vvill not be mercifull to him, &c.* O madd men, who dare blesse themselues, when God pronounceth them accursed! Looke therefore how farre thou art from

finding repentance in thy selfe; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his wayes, and the unrighteous his owne imaginations, & returne unto the Lord, and hee will have mercy upon him: and to our God, for hee is very ready to forgiue.*

Despaire is nothing so dangerous as *Presumption*. For wee reade not in all the Scriptures, of aboue three or foure, whom *roaring* Despaire overthrew: But secure Presumption hath sent millions to perdition without any noyse. As therefore the Damsels of *Israel* sang in their dances, *Saul hath kild his thousand, and David his ten thousands*: so may I say, that *Despaire* of Gods mercy hath damned *thousand*, but the Presumptiō of Gods mercy hath damned *ten thousands*, & sent them quicke to Hell, where now they remaine in eternall torments without helpe of ease, or hope of Redemption. God spared the *Theefe*, but not his *Fellow*. God spared one, that no man might *despaire*: God spared but *one*, that no man should *presume*: Ioyfull assurance to a sinner that repents: no comfort to him that remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their sinnes, to serue him in *holinesse, without which no man is exemplum imitationis, sed consolationis.*

Non delinquenti sed peccata relinquenti condonat Deus.

Isay 55,7.

1. Sam. 18,6.

Metuendum est ne te occidat spes, & cum multum speres de misericordia, incidas in judicium, Aug.

Luk. 23. Latronis exēplum non

shall see the Lord, Heb. 12 14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ* is a *Saviour*, so *Moses* is an Accuser. Liue therefore, as though there were no *Gospel*: dye as though there were no *Lavv*. Passe thy life, as though thou wert vnder the condition of *Moses*: Depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be *saved*.

Iohn 5,45.

Qui dat pœnitẽti veniã, non dabit peccanti pœnitẽtiam, Aug.

The fifth hinderance of Piety.

5. *Evill Company*, commonly termed *Good fellovves*: but indeed, the Divels chiefe instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is to giue him grace to forsake evill companions: such who willfully continue in sinne, contemne the meanes of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their owne prophane liues. These sit in the seat of the Scorners. For, assoone as God admits a sinner to be one of his people, hee bids him *come out of Babylon*. Every lewd *companiõ* is a *Babylon*, out of which let every childe of God either keepe himselfe: or if hee bee in; thinke that hee

Psal 1, 1. Apoc. 18, 4.

heares his *Fathers voyce* sounding in his eare, *Come out of Babylon, my Childe.* As soone as Christ looked in mercy vpon *Peter*, hee went out of the company that was in the high Priests Hall, and *wept bitterly* for his offence. *David* vowing (vpon recovery) a new life, said: *Avvay from me, all you vvorkers of iniquity, &c.* As if it were vnpossible to become a new man, till hee had shaken of all olde ill companions. The truest proof of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of *Pietie*, and quellers of holy motions. Many a time is *poore Christ* (offering to bee new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking*, *playes*, and *feasts*, take vp all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly *sinners* hinder thee from the society of heavenly *Saints* and *Angels*.

Luke 22,62.

Ps. 6,8.

Luke 2.

The sixth hinderance of Piety.

6. *A conceited feare, lest the practice of Piety should make a man* (especially a young man) *to vvaxe too sadde and pensive*: whereas, indeed, none can better joy, nor haue more cause to rejoyce, then the pious and *religious* Christian. For as soone as they are ju-

Rom. 5. 2.

stified by faith, they haue peace with God, than which there can bee no greater joy. Besides; they haue already the *Kingdome of Grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *Kingdome of Glory*. This *Kingdome of Grace* consists in three things. First, *Righteousnesse*, for having *Christs* righteousnesse to justifie them before God, they endeavour to liue righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth righteous conversation. Thirdly, the *joy of the HolyGhost*; which joy is onely felt in the Peace of a good Conscience: and is so great, that it *passeth all vnderstanding*. No *tongue* can expresse it, no *heart* can conceiue it but onely hee that feeles it. This is that *fulnesse of joy*, which *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them*. The feeling of this Ioy, *David* vpon his repentance begged so earnestly at the hands of God: *Restore mee to the joy of thy saluation*. And if the Angels in heaven *rejoyce* so much at the *conversion of a Sinner*, the joy of a *Sinner converted* must needs be exceeding great in his owne heart. It is *vvorldly sorrow*, that snowes so timely vpon mens heads and fils the furrowes of their hearts

Rom. 14,17.

a Phil. 4 7.

b Ioh. 16,24. Vers. 22,

c Psal. 51,12.

d Luke 15,7. 10.

e 2 Cor. 7,10.

with the sorrowes of death. The godly sorrow of the godly (when God thinkes it meete to try them) causeth in them *Repentance not to bee repented of*: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the holy Ghost to be their [f] *Comforter*: who will [g] make our *Consolations to abound through Christ, as the sufferings of Christ shall abound in us*. But whilest a man liveth in impiety, hee hath [h] *no peace*, saith *Esay*: his [i] *laughter* is but madnesse (saith *Salomon*:) his *riches* are but [k] *clay*, saith *Abakuk*: nay, the *Apostle* esteemes them no better then [l] dung; (in comparison of the pious mans treasure) all his joyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the Practice of Piety. Better it is to goe sickely (with *Lazarus*) to *Heaven*, then full of mirth and pleasure, with *Dives* to Hell. Better it is to mourne for a time with *men*, then to be tormented for ever with *Divels*.

f *Joh.* 14,16, 17.
g 2 *Cor.* 1,5.
h *Isay.* 57,21.
i *Eccl.* 2.
k *Abak.* 2,6.
l *Phil.* 3,8.

Luke 6, 25.

The seventh hinderance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked liver thought this yeere to be his last yeere: this moneth his last mo-

neth: this weeke, his last vveeke: but that he would change and amend his wicked life? No verily, hee vvould use the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himself *many yeeres to liue in ease, mirth and fulnesse*; when hee had not one night to liue longer: so, many wicked Epicures falsely promise themselues the age of *many yeeres*, when the threed of their life is already almost drawne out to an end. So *Ieremy* [a] ascribes the cause of the Iewes sins and calamities to this, that *shee remembred not her last end.*

The longest space betwixt a man comming by the wombe & going by the *graue*, is but *short*: for, [b] *Man that is borne of a VVoman, hath but a short time to liue.* He hath but a few *dayes*, and those full of nothing, but *troubles*. And, except the *practice of Piety*, how much better is the state of the child that yesterday was *baptized*, and to day is buried, then *Methuselem*, who lived nine hundred sixty nine yeeres, and then died; of the two, happier the *Babe*; because hee had lesse *sinne*, and fewer *sorrowes*. And what now remaines of both, but *a bare remembrãce*? VVhat trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death? so that as the A-

Fleres si scires unũ tua tempora mẽsem: Rides, quum non sit forsitan una dies? *Thomas Morus. Luk. 12, 19, 20.*

a *Lam. 1, 9.*

b *Iob. 14, 1.*

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. *Seneca.*

postle protests, *a man dyeth daily.*

Harke in thine eare, O secure fellow; thy life is but a buffe of breath in thy nostrils, trust not to it. Thy *Soule* dwels in a house of clay, that will fall, ere it be long: as may appeare by the *dimnesse* of thy *Eyes*, the *deafenesse* of thy *Eares*, the *vvrinkles* in thy *Cheekes*, the *rottennesse* of thy *Teeth*, the *vveakenes* of thy *Sinovves*, the *trembling* of thy *Hands*, the *Kalender* in thy *bones*, the *shortnesse* of thy *steepe*: and every *gray haire*, as so many *Summoners*, bids thee prepare for thy *long home*. Come, let vs in the meane while walke to thy Fathers coffin; breake open the lidde: see here, how that *Corruption is thy Father*, *and the VVorme thy Mother and Sister*: seest thou how these are? so must thou bee ere long, Foole: thou knowest not how soone. Thy *Houreglasse* runneth apace, & in all places; *Death* in the meane-will waiteth for thee.

1, *Cor.* 15, 31. *Isay* 2. 22.

Iob 17, 14.

* The whole life of man (saue what is spent in Gods service) is but a foolery, for a man liues *forty yeeres*, before hee knowes himselfe to bee a *foole*, and by that time hee *seeth* his *folly*, his *life is finished.*

* Homo est fatuus usque ad 40 annũ, deinde ubi agnovit se esse fatuum, vita consumpta est. *Luther.*

Harke (*Husbandman*) before thou seest many more *crops* of *harvest*, thy selfe shall bee *ripe*: and *Death* will cut thee downe with his *sickle*. Harke

(*Tradesman*) ere many *sixe moneths* goe over, thy *last moneth* will come on: after vvhich thou shalt trace away & trade no longer. Harke (*most graue Iudge*) within a *fevv Termes* the terme of thy *life* approacheth, wherein thou shalt cease to *judge others*, and goe *thy selfe* to be judged. Harke (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (*Noble-man*) lay aside the high conceit of thy *Honour*; *death*, ere it bee long, * will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest vnder thy feet. Harke (*thou that now readest this Booke*) assure thy selfe ere it bee long, there will bee but *two holes*, where now thy *two* eyes are placed: & others shall reade the truth of this lesson vpon thy *bare skull*, which now thou readest in this *little Booke*. How soone I know not, but this I am sure of: that [a] *thy time is appointed, thy* [b] *monets are determined, thy* [c] *dayes are numbred*, and thy very [d] *last houre is limited*; beyond which, thou shalt not passe. For then, the [e] *first borne of death*, mounted on his [f] *pale Horse*, shall alight at thy doore: and (notwithstanding all thy *VVealth*, thy *Honour*, and the *teares of thy dearest friends*) will cary thee avvay *bound hand and foote*, as his prisoner, and

* Mors Sceptra ligonibus æquat.
a *Iob* 14,14.
b *Iob* 14.15.
c *Psal.* 90,12. *Dan.* 5. 26. Stat sua cuique dies, *Virg.*
d *Iob* 13,1, & 11,9.
e *Iob* 17,23.
f *Apoc.* 6,8.

keepe

keepe thy body vnder a *Lord of Earth*, vntill that day come, vvherein thou must bee brought forth, to *receeiue according to the things vvhich thou hast done in that body, vvhether it bee good or euill.* Oh, let not then the *false hope* of an vncertaine long life hinder thee from becomming a *present practizer of* Religious Piety. God [h] offereth grace to *day*, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitency*, ere ever they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured, for custome of sinne, breeds hardnes of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

A *vvise man* being to goe a farre & foule journey, will not lay the heaviest burthen vpon the weakest *Horse*. And with what conscience cāst thou lay the great load of repentance on thy feeble & tyred old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to slagger vnder it? Is it vvisedome for him that is to saile a long and dangerous voyage, to lye playing and sleeping, whilest the *vvinde* serveth,

g 2 *Cor.* 5,10.

h *Psal.* 95. *Heb.* 3. Poenitenti veniam spopondit, sed vivendi in crastinū non spopondit, *Chrys.* Nemo tam divos habuit faventes crastinum ut sibi posit polliceri, *Sen. Heb.* 3, 13.

veth, and the *Sea* is calme, the *Sh*
ſound, the *Pilot* well, the *Mari*
ſtrong: and then ſet forth when t
vvinds are contrary, the weather
peſtuous, the Sea *raging*, the Ship
ten, the Filot *ſicke*, and the Sayl
languiſhing? Therefore, *O ſinfull Soul*
begin now thy converſion to GOD
whileſt *Life*, *Health*, *Strength*, a
Youth laſteth: before thoſe [a] *yeeres*
draw nigh, when as thou ſhalt ſay,
haue no pleaſure in them. God ever
quired in his ſervice, the [b] *firſt borne*
and the [c] *firſt fruites*; and thoſe to be
offered vnto him without delay. S
juſt [d] *Abel* offered vnto God his *firſt*
lings, and *fatteſt Lambes*: and reaſo
good that the *beſt Lord* ſhould be
firſt, and *beſt* ſerved. All Gods ſervā
ſhould therefore [e] *remember to ſerue*
their Creator in the dayes of there youth
and [f] *early* in the morning like *Abra*
ham, to ſacrifice vnto God the *youn*
Iſaac of their age. [g] *Te ſhall not ſee my*
face, (ſaith *Ioſeph* to his brethrē.) *ex*
cept you bring your yonger brother with
you. And how ſhalt thou looke in the
face of *Ieſus*, if thou giveſt thy *younge*
yeeres to the Divell, & bringeſt him
nothing but thy blinde, lame, and de-
crepit *old age*? *Offer it vnto thy Prince*,
ſaith [h] *Malachie*; If hee will not ac-
cept ſuch an one to ſerue him; how
ſhall the *Prince* of *Princes* admit ſuch
an one to bee his ſervāt? If the [i] *King*
of Ba

a *Eccl.* 12.
b *Exod.* 13,2.
c *Exod.* 22,29.
d *Gen.* 4,4.
e *Eccl.* 12.
f *Gen.* 22,3.
g *Gen.* 43,3.
h *Mal.* 1,8.
i *Dan.* 1,4.
2. *Sam.* 5,8.

f Babel would haue *young men (vvell favoured , and such as had ability in them) to stand in his Palace* ; shall the *King of Heaven* haue none to stand in his Courts, but the *blinde* and *lame*, such as the soule of *David* hated? Thinkest thou, when thou hast served Sathan with thy *prime yeeres* , to satisfie God with thy dotage? Take heede , lest God turne thee over to thy *old Master* againe : that as thou hast all the dayes of thy life done his *vvorke* , so hee may in the end pay thee thy *vvages*. Is that a fit time to undertake by the *serious* exercises of repentance (which is the *vvorke of vvorks)* to turne thy *sinfull soule* to God; when thou art not able with all thy strength, to turne thy weary bones on thy soft bed ? If thou findest it so hard a matter *nowv*; thou shalt finde it farre harder *then*. For thy sin will wax stronger, thy *strength* wil grow weaker, thy *Conscience* will clogge thee, *paine* will distract thee , the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished aforehand with store of *faith, patience*, and *consolation* , thou shalt not be able either to meditate thy *self*, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may bee thou shalt be taken with a *dũbe palsie*,

or such a *deadly senslesnesse*, that thou shalt neither *remember God*, nor think vpon *thine owne* estate. And doest thou not well deserue, that God should forget to saue thee in thy death, who art so vnmindfull now to serue him in thy *life*? The *feares of death* will driue many at that time to cry, *Lord, Lord*; but Christ protesteth; that *hee will not then know them for his*. Yea, many shall then (like *Esau*) *with teares seek to repent*; and *yet finde no place of repentance*. For now hath not *free-will* to repent when he will, but when *God will* giue him grace: and if mercy shewed her selfe so inexorable, that she would not open her gates to so *tender* Suiters as *Virgins*; to so earnest suters as *knocke*, because they knocked *too late*: How thinkest thou, that thee will euer offer thee to enter her gates, being so impure a wretch that never thinkest to leaue sinne, till sinne first leaue thee, and didst never yet knock with thine *owne fists* vpon the *breast* of a penitent heart? And justly doth her *Grace* deny to open the *Gates of Heauen*, when thou knockest in thine *aduersity*, who in thy *prosperity* wouldest not suffer Christ, whilest hee knocked, to enter in at the doore of thy Heart. Trust not either late repentance, or long life: *not late repentance*, because it is much to be feared, lest

Matt. 7. 22.

Heb. 12. 17.

Matt. 25. 11.

Apoc. 3. 10.

that the repentance which the *feare of death* enforceth, *dyes* with a man *dying*. And the Hypocrite, who deceiued *others* in this life, may deceiue himselfe in his death. God accepteth none but *Free-vvill Offerings*: and the repentance that pleaseth him, must bee voluntary, and not of constraint. Not *long life*; for *old age* will fall vpon the necke of youth: & as nothing is more sure then death, so nothing is more vncertaine then the time of dying. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperateneſſe*, *luxury*, *surfet*, or some other fearefull manner of *sickeneſſe*. Maiest thou not see, that it is the evill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not *one* of a *thousand* that takes thy course, doth ever attaine vnto it? *Let Gods Holy Spirit* moove thee not to giue thy selfe any longer, *to eate and drinke vvith the drunken, lest thy Maſter send death for thee in a day, vvhen thou lookeſt not for him, and in an houre that thou art not avvare off, and so suddenly cut thee off, and appoint thee thy portion vvith the Hypocrites, vvhere shall bee vveeping and gnashing of theeth.* But if thou loveſt a *long life*; feare God, and long for *life* ever-

Naſcentes morimur, finiſque ab origine pendet. Et pubeſcentes iuncta ſenecta premit, *Manil.*

Nequities vitæ non finit eſſe ſenem.

Matt. 24.49.

a *Deu.* 30.16. *Pro* 3. 2. *Pſ.* 3.2. *Pſ.* 34. 11. *&c.*

everlasting. The longest life here when it comes to the period, will appeare to haue beene but as a [b] *tale that is told*, a [c] *vanishing vapour*, a *flitting* [d] *shadovv*, a seeming [e] *dreame*, a glorious *flovver*, growing and [f] *flourishing in the* [g] *morning*, *but in the evening cut dovvne and vvithered*: or like a [h] *VVeavers shuttle*, which by *vvinding* here an there, swiftly *vnvvinded* it selfe to an end. It is but a [i] *moment*, saith *S. Paul*. O then the madnesse of man! that for a *moment* of [k] *sinful pleasures*, will hazard the losse of [l] *Eternall vveight of glory*!

These are the seven chiefe hinderers of Piety, which must bee cast out like [m] *Mary Magdalens* seven *Divels*, before ever thou canst become a *true practizer of Piety*: or haue any sound hope to enjoy either *favour* from Christ by grace, or *fellovvship* with him in *glory*.

b *Psal.* 90, 9.
c *Lam.* 4, 14.
d *Psal.* 109, 23.
e *Psal.* 67, 5.
f 1, *Pet.* 1, 24.
g *Psal.* 90, 6.
h *Isa.* 38, 12.
i 2. *Cor.* 4, 17
k *Heb.* 11, 25.
l 2. *Cor.* 4. 17.
m *Mark* 16, 9. *Luke* 8, 2.

The Conclusion.

TO conclude all: for as much as thou seest, that *vvithout Christ*, thou art but a *slaue of sinne*, *Deaths vassall*, & *VVormes meate*, *vvhose thoughts* are vaine, whose *deeds* are vile, whose *pleasures* haue scarce beginning, whose *miseries* never know end. VVhat wise man would incurre these *hellish torments*, though hee might by

living

ving in sin, purchase to himselfe for a time, the *Empire* of *Augustus*, the riches of *Crœsus*, the *pleasures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*, & *fine apparell* of *Dives*? for what should it availe a man (as our Saviour saith) *to win the whole World for a time; and then to lose his soule in Hell for ever?*

And seeing that likewise thou seest how great is thy *happinesse* in Christ; and how *vaine* are the *hinderances*, that debar thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulnesse of sinne.* For that sinne, which seemes now to bee so pleasing to thy corrupt nature, will one day proove the *bitterest* enemy to thy *distressed soule*: & in the meane while *harden* (vnawares) thine *impenitent heart*. *Heb.* 3, 2, 3.

Sinne (as a *Serpent*) seemes beautifull to the eye: but take heede of the sting behind: whose venemous effects if thou knewest, thou wouldest as carefully flye from sinne, as from a *Serpent*: for

I. *Sinne* did never any man *good*, & the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

II. Sinne brought vpon thee all the *evill crosses*, *losses*, *disgraces*, & *sicknesses* that ever befell thee. *Fooles*

Psalm. 107,1. (saith *David*) by *reason of their transgressions, and because of their iniquities are afflicted. Ieremy* in lamenting manner asketh the question; *VVherefore doth the living man sorrovvfull?* The Holy *Ghost* answereth him; *Man suffereth for his sinne.* Hereupon the Prophet takes vp that *dolefull out-cry* against sinne, as the cause of all their misery, *Lam. 5,16.* *VVoe vnto vs that etc. vvee haue sinned.*

III. If thou doest not speedily repent thee of thy sinnes, they will bring vpon thee yet farre greater *plagues, losses, crosses, shame, and iudgment*, then ever hitherto befell thee. Read *Levi. 26. 18. &c. Deu. 28. 15. &c.*

IV. And lastly, if thou wilt not cast *Gen. 15, 16.* off thy sinne; God (when *the measure of thine iniquity is full*) *vvill cast thee off* for thy sin: for as hee is just, so hee hath power *to kill and cast into hell, all hardned & impenitent sinners.* If therefore thou wilt avoid the *cursed effects* of sinne in this life, & the eternall wrath due thereto in the world to come, and be assured that thou art not *Dan. 4, 24.* *one of those*, who are given over to a *reprobate sense; Let then* (O sinner) *my counsell bee acceptable vnto thee: breake off thy sinnes by righteousnesse, & thine iniquities, by shevving mercy tovvards the poore: O let there* (at length) *bee a healing of thine errour. Nathan* vttered but one Parable, and *David* was con-

vertes

verted: *Ionae* preached but once to *Ninive*, and the whole City *repented*: Christ looked but *once on Peter*, and *he went out and wept bitterly*. And now, that thou art oft, and so lovingly entreated not by a *Prophet*, but by *Christ the Lord of Prophets*: yea, that *God himselfe*, by his *Embassadors*, doth *pray thee to be reconciled vnto him*, leaue off thine adultery, with *David*, repent of thy sinnes like a true *Ninivite*: and whilest Christ looketh in mercy vpon thee; leaue thy *vvicked corruptions*, and weepe bitterly for thine offences.

2. *Sam.* 12, 13. *Ion.* 3, 5. *&c.* *Luke* 22, 62.

2. *Cor.* 5, 20.

Content not thy selfe with that *formall religion*, which *vnregenerated* men haue framed to themselues, in stead of *sincere deuotion*. for in the *multitude of opinions*, most men haue almost lost the *practice of true Religiõ*. Thinke not that thou art a Christian good enough, because thou doest as the *most*, and art not so bad as the worst: No man is so wicked, that hee is addicted to all kinde of vices, (for there is an *Antipathie* twixt some vices:) But remember that *Christ* saith: *Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, you shall in no case enter into the Kingdome of Heaven*. Consider vvith thy selfe, hovv farre thou commest short of the *Pharises*, in *fasting*, *praying*, *frequenting the Church*, & *in*

Mat. 5, 20.

giving of almes. Thinke with thy selfe how many *Pagans*, who never knew *Baptisme*; Yet in *morall vertues*, and *honestly of life*, doe goe farre beyond thee. VVhere is thē the life of Christ thy *Master*? and how far art thou from being a *true Christian*? If thou doe willingly yeeld to liue in any one *grosse sinne*, thou canst not haue a regenerated Soule: though thou resemblest thy selfe like *Herod*, from many other *vices*. A true Christian must haue respect to walk in the *truth* of his heart in all the Commandements of God alike: for (*saith S. Iames*) *he that shall offend in one point of the Law* (wilfully) *is guilty of all*. And Peter bids vs *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans Soule, without *repentance*: dreame not to goe to Heaven by any *neerer*, or *easier* way then Christ hath trayned vs to vs in his VVord. The vvay to Heaven is not *easie* or *cōmon*, but *strait* & *narrow*: yea *so narrow*, that Christ protesteth, that a *rich mā shall hardly enter into the Kingdome of Heaven*, and that those who *enter*, are but *fevv*: and that those *fevv* cannot get in, but by *striving*: and that some of those who *striue* to enter in, shall *not be able*. To all Gods *Saints* (whilest they here liued) knew well; when with so often *fasting*, so earnest prayers, so frequent

Marke 6,10.

Iam. 2,10. 2. Pet. 2,1.

Matt. 7,11. Mar. 19, 23. Matt. 7,14, & 22,14. Luke 13,24.

hearing

hearing the VVord, and receiving the Sacraments, and with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to bee received into his Kingdome.

If thou wilt not beleeue this truth; assure thee that the *Divell*, which perswades thee *now*, that it is easie to attaine Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soule, and to goe the right and safe way to Heaven; get forthwith (like *a wise Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy conversation: that thou mayest bee in *all* continuall *readinesse* to meete the *Bridegroome*, whether hee commeth by Death, or by Iudgement. VVhich, that thou mayest the better doe, let this bee thy *daily practice*. *Mat. 25. 1, &c.*

How a private man must begin the Morning with Piety.

AS soone as ever thou awakest in the *Morning*, keepe the *doore* of thy *heart* fast shut, that no *Earthly thought* may enter, before that God be come in first: and let him (before all others) haue the [a] *first place* therein. So all evill thoughts either will not *dare* to come in: or shall the easier be *kept* out: and the heart will more

[a] Primitiæ oris & cordis Deo offerendæ. Amb. in *Ps.* 119.

Exo. 27. 20, 21. *Exod.* 36. 7. *Psalm.* 141, 2.

savour of *Piety* and *godlinesse* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his VVord, and dressed like the *Lampe* in the Tabernacle, every Morning & Evening with the *Oyle Oliue of Gods VVord*, perfumed with the sweete *Incense of Prayer*: *Satan* will attempt to fill it with worldly *cares*, or fleshly desires, so that it will grow vnfit for the service of *God*, all the day after sending forth nothing, but the *stench* of corrupt & *lying* words, and of *rash* and *blasphemous* Oathes.

a *Ps.* 51. b *Ro.* 8. c *Hos.* 14, 2.

Begin therefore every dayes worke with *Gods VVord* and Prayer. And offer vp vnto God vpon the *Altar* of a *contrite* heart, the b *groanes* of the *spirit*, and the c *calues of thy lips*, as the morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say vnto him thus:

A short Soliloquie, vvhen one first wakes in the Morning.

Psalm. 130. 6. *Psalm.* 63. 1.

My soule waiteth on thee: O Lord more then the Morning watch watcheth for the Morning: O God therefore bee mercifull vnto me, and blesse me, and cause thy face to shine vpon me, fill me vvith thy mercy this morning, so shall I rejoyce and bee glad all my dayes.

Medi-

Meditations for the Morning.

Then Meditate.

HOw Almighty God can (in the *Resurrection*) as easily *raise* vp thy body out of the *Graue*, from the *sleepe of death*; as hee hath this *Morning* wakened thee in thy *Bed*, out of the sleepe of *Nature*. At the downing of which *Resurrection* day, *Christ shall come to bee glorified in his Saints*: and *every* one of the bodies of the *thousands* of his *Saints* (being *fashioned* like vnto his *glorious* body) *shall shine* as *bright* as the *Sun*. All the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and *glory*: and the *Godhead* excelling it. If the rising of one Sunne, make the morning skie so *glorious*; what a bright shinning and glorious Morning will that bee, when so many *thousand thousands* of bodies, *far brighter* then the *Sunne*, shall appeare & accõpany Christ at his glorious *traine*, cõming to keepe his generall *Sessions* of *Righteousnesse*, & to iudge the wicked *angels*, & all vngodly *men*? & let not any trãsitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse & glory of that day, which is properly termed

Ps. 99. 14. 2. *Thes.* 1. 10. *Iude* v. 14. *Phil.* 3. 21. *Matt.* 13. 43. & 17. 2. *Luke* 9, 31.

Acts 17. 31. 1. *Cor.* 6. 3. *Iude* v. 19.

Luke 14, 14.

the *Resurrection of the just*. Beasts ha*bodily* eyes to see the *ordinary* light o the day: but endevour thou with th*eyes of Faith*, to forsee the glorio light of this *Day*.

1, *Pet.* 5. 8. *Iob* 17. *Iob* 1, 10. *Psalm.* 121. *Ps.* 34, 7, *and* 19, 11. *Gen.* 32, 1, 2, 2, *King.* 6, 16.

II. That thou knoweſt not ho*neere* the evill *ſpirit* (which *night an day like a roaring Lyon, vvalketh abou ſeeking to devoure thee*) was vnto the whileſt thou ſleepeſt, and waſt no*able* to helpe thy ſelfe: and that thou knoweſt not what miſchiefe he would haue done to thee, had no *God judged* thee and thine, with his ver-waking *providence*, & guarde thee with his holy and bleſſed *Angels*.

Luk. 22, 61, 62.

III. If thou heareſt the *Cocke* crow remember *Peter*, to *imitate* him: an call to minde that *Cocke-Crowing* ſound of the laſt *Trumpet*, which ſha waken thee from the dead. And con ſider in what caſe thou art, if it foun ded *novv:* and become ſuch, as thou wouldeſt wiſh to bee *then*, leſt at the *day* thou wilt wiſh, that thou hadſt never ſeene *this:* yea, curſe the day o thy *naturall birth*, for want of being nevv borne by *ſpirituall* grace. Vvhen the *Cocke* crowes, the *Thiefe* deſpaires of his hope, & giues over his night entreprize: ſo the *Devill* ceaſeth to tempt or attempt any further, when hee heares the devout Soule, waken ning her ſelfe with Morning prayer

Ier. 20, 14. *Ioh.* 3, 1. *Tit.* 3, 5. *Gallo canente, ſuas Latro reliquit Inſidias, &c. Amb. Hexam. lib.* 5. *cap.* 14.

IV. Re-

IV. Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy vprising, vnderstandeth thy thoughts, & is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou wakest & risest. Doe all things therefore as in the awefull *presence* of God, and in the sight of his Holy *Angels*.

Psal. 139, 2. 3.

Gen. 31, 55. & 32. 1, 2. *Ps.* 91, 5, 11. *Acts* 12, 11.

V. As thou art putting on thine apparell, remember, that they were first given as coverings of shame, being the filthy effect of sinne: & that they are made but of the offalls and excremēts of dead beasts. Therefore whether thou respect the *Stuffe*, or the first *institution*, thou hast so little cause to bee *proud* of them, that thou hast great cause to bee hūbled at the sight & wearing of them, seeing the *richest apparell* are but fine covers of the foulest shame. Meditate rather; that as thine apparell serues to *cover* thy shame, & to *fence* thy body from cold: so thou shouldest be as carefull to cover thy *Soule* with that *vvedding Garment*, which is the *Righteousnesse of Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints*: Least, whilest wee are richly *apparelled* in the sight of *men*, wee bee not found to walke *naked*, (so that all our filthinesse bee seene)

Mat. 22, 11. *Rom.* 13, 14. 1. *Cor.* 1, 30. *Phil.* 3, 9. *Apoc.* 19, 18. *Ephes.* 4, 24. *Apoc.* 16, 15.

in the light of *God*. But that with his *righteousnesse* (as with a *Robe*) wee may cover our selues from perpetuall shame, and shield our soules from that fiery cold that will procure infernall weeping, *and gnashing of teeth*. And withall cōsider, how blessed a people were our *Nation*, if every *silken* soule did cover a sanctified soule. And yet a man woulde thinke, that on whom God bestowed most of these outward blessings; of them hee should receiue greatest *inward thankes*. But if it prooue otherwise; their reckoning will prooue the heavier in the day of their *Accounts*.

Matt. 22,13.

VI. Consider, how Gods *mercy* is renewed vnto thee every morning, in giving thee (as it were) a *newe life*: and in causing the *Sun*, after his vncessant race, to rise againe to giue thee *light*. Let not then his glorious light burne in vaine: but prevent rather (as oft as thou canst) the *Sunne-rising*, to giue God *thankes*: & kneeling down at thy bed-side, salute him at the *day-spring* with some devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*: the pardon of all thy faults, a thankesgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *selfe*, & all that doe belong vnto thee.

Luke 12,48. *Iam.* 3,23. *Psalm.* 19,5.

Wisd. 16,28.

Briefe

These directions how to reade the Holy Scriptures, once every yeere over, with ease, profit and reverence.

BVt for as much, that as *Faith* is the *Soule*, so *reading* & *meditating of the Word of God*, are the *Parents* of *prayer*. Therefore before thou prayest in the Morning, first, reade a *Chapter* in the Word of *God*, then meditate a while with thy selfe, how many *excellent things* thou canst remember out of it:

As first, what good counsels or exhortatiõs to *good workes* & to *holy life*.

Secondly, what threatnings of *Iudgements*, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, vpon such and such sinners.

Thirdly; what blessings God *promiseth* to *Patience*, *Chastity*, *Mercy*, *Almes-deeds*, *Zeale* in his Service, *Charity*, *Faith*, and *Trust in God*, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciall blessings hee hath bestowed vpon them, who were his true and zealous servants.

Fifthly, apply these things to thine owne heart, and read not these Chapters, as matters of *Historicall* discourse;

course; but as if they were so many *Letters* or *Epistles* sent downe from God out of *Heaven* vnto thee: for *whatsoever is written, is written for our learning*; Rom. 15,4.

Sixtly, reade them therefore with that reverence, as if God himselfe stood by, and spake these words vnto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*, assuring thy selfe, that if *such sinnes* (as thou readest there) bee found in thee without repentance, the like plagues will fall vpon thee: but if thou doest practice the like *Piety and vertuous deedes, the like blessings* shall come vnto thee and thine.

In a word, apply all that thou readst in holy Scripture, to one of these 2 heads chiefly; either to confirme thy *repentance*: for as † *Suffer & Abstine, Beare & Forbeare*, was the Epitome of a good Philosophers life: so *Crede & Respisce, Beleeue and Repent* is the whole summe of a true Christians profession. One Chapter thus read with *understanding*, & meditated with *application*, will better feed & comfort thy soule, than *six* read and run over without marking their scope or sense, or making any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters every day; *one* in the *Morning*, *another* at *Noone*, & the *third* at

† Epicteti dict.

Nights. (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgy* appoints for morning and evening prayers) thou shalt read over all the *Canonicall* * Scripture in a *yeere*, except sixe Chapters, which thou must adde to the *taske* of the last day of the yeere. The reading of the Bible in order, will help thee the better to understand both the *Historie* and *scope* of the holy *Scripture*. And as for the *Apocripha*, being but penned by *mans spirit*; thou mayest reade them at thy pleasure: but beleeue them so farre as they agree with the Canonicall Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy *businesse* will not admit thee so much time, as to reade *every Morning* a Chapter, &c. *O Man*, remember that thy *life* is but *short*, & that *all this businesse* is but for the vse of this *short life* about *saluation or damnation* is *everlasting*. Rise vp therefore every morning, by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleepe*,

* *In the Canonicall Bookes of the old Testament there are* 931 *Cha. but distributing the* 150. *Psalmes into* 60 *parts, thou shalt find but* 841. *which being added to* 260, *(the number of the Chap. in the new Testament) will amount to* 1101. *diuiding which*

by three into 367 *(the number of the dayes of the yeere) there will remaine, but sixe, which thou mayest dispose of as is prescribed.*

a Hos 22 libros lege, cum Apocryphorum nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos: ac veteris Testamenti (ut dictū est) 22 meditare libros, Cyrill. Hier. Catec. 4. but

but robbe not thy ſoule of her ſo
nor God of his ſervice: and ſerue
Almighty duely, whileſt thou h
time and *health*.

Having thus read thy Chapter,
thou art about to pray, remembe
that *God is a God of* [a] *holineſſe*, where
he warneth vs by repeating ſo often
[b] *Be ye Holy, for I am Holy*. And wh
he *deuoured* with a ſudden fire, *Nad*
and *Abihu*, for offering vnto him in
cenſe, with [c] *ſtrange fire*, (like tho
now a daies, who offer Praiers from
hearts fraught with the fire of *luſt* &
malice) the Lord would giue no other
reaſon of his *Iudgements* but this,
*will be ſanctified in them that come
neere mee*. As if he ſhould haue ſaid; If
I cannot be ſanctified by *them* who
are my ſervants, in ſerving me with
that Holineſſe that they ſhould; I will
be ſanctified *in them*, by confounding
them with my iuſt Iudgemets, which
their lewdnes doth deſerue. God
therefore cannot abide any wilfull
vncleanneſſe, or filthineſſe in them
who ſerue him: inſomuch that he
commanded the Iſraelites, that when
they were in *Campe* againſt their
Enemies, they ſhould digge a hole
with a *paddle*, and cover their *excre-
ments*: his reaſon is, *For the Lord thy
God walketh in the middeſt of thy
Campe, to deliver thee, and to giue up
thine enemies before thee: therefore thy*

a *Exod.* 20. 36.
b *Lev.* 11, 44. & 19, 2, & 20, 7. 1, *Pet.* 2, 5.
c *Lev.* 10, 2.
Verſ. 3.
Deut. 23, 13, 14.

Holi

thee shall be holy, that hee see no filthy thing in thee, and turne away from thee.

If hee will haue men to be so holy in time of VVarre in the Field: how much more holines expecteth hee at our hands, in time of peace, in our houses? Therefore saith *Zophar in Iob*; *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no vvickednesse dvvell in thy Tabernacles.* For as *Esay* saith: *If there be any vnoleannesse in our hands* (that is, *any sin vvhereof vvee haue not repēted*) *though vvee stretch out our hands vnto him, and make many Prayers, the Lord vvill hide his eyes from vs, and vvill not heare our Prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy minde is resolued (thorow the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with *apparell*, which beseemeth thy calling, and the Image of God, which thou bearest, shut thy chamber doore, and kneele downe at thy bed-side, or some other conuenient place: and in reuerent manner lifting vp thy heart, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intension of thy soule*; offer vp vnto God from

Iob 11, 13, 14.

Isa. 1, 15.

from the Altar of a contrit heart, th
prayer as a Morning sacrifice, throu
the Mediation of Christ, in these,
the like words:

A prayer for the Morning.

O Most mighty and glorious Go
full of incomprehensible Pow
and Majestie, whose glory the ve
Heaven of Heavens is not able to co
taine: looke downe from Heaven, v
on mee thine vnworthy servant, w
here prostrate my selfe at the fo
stoole of thy *throne of Grace*. But lo
vpon me, O Father, through *the m*
rits and mediation of Iesus Christ, t
beloved Sonne, in vvhom only thou
vvell pleased. For of my selfe I am n
worthy to stand in thy presence,
to speake with mine *vncleane lip*
so holy a God as thou art. For th
knowest that in *sinne I vvas conce*
& borne, & that I haue lived e
since in iniquitie: so that I haue b
ken all thy Holy Commandemen
by sinnefull *motiõs*, vncleane *thoug*
evill *vvords*, and wicked *vvorks*: *om*
ting many of those duties of Pie
which thou requirest for thy servic
and *committing* many of those vic
which thou (vnder the penalty of th
displeasure) hast forbidden.

[Here thou mayest confesse vn
God thy secret sins, which doe me

burthe

2. Kin. 8, 27.
Psal. 132, 7.
Heb. 4. 16.
Dan. 9, 18.
Matt. 3, 17.
Isa. 3, 5.
Ps. 51. 5.
Gen. 6, 5.
Matt. 15, 19. & 12. 34.
Ps. 140, 1, 2.
Dan. 9, 10.
Dan. 9, 11.
Levit. 26, 14, &c.

burthen thy conscience: with the circumstãces of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here vvith griefe of heart confesse vnto thee, &c.*

And for these my sinnes, O Lord, I stand here guiltie of thy *Curse*, with all the miseries of this life, and everlasting torments in *Hell-fire*, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea, Lord, I confesse, that it is *thy mercy vvhich endureth for ever, and thy compassion vvhich never failes*: that is the cause that I haue not beene long agoe *consumed. But vvith thee, O Lord, there is mercy, and plenteous redemtion.* In the multitude therefore of thy *mercie, and confidence in Christs merits*, I intreat thy divine Majestie, that thou wouldest not *enter into Iudgement vvith thy Servant, neither bee extreme, to marke vvhat I haue hitherto done amisse*: for if thou doest, then *no flesh can bee justified in thy sight*; nor any living stand in thy presence. But bee thou mercifull vnto mee, and *vvash avvay all the vncleanesse of my sinne*, with the merits of that precious Blood, which *Iesus Christ* hath shed for me. And seeing that hee hath borne the burthẽ of that Curse, vvhich was due to my transgressions: O Lord, deliver mee from my *sins*, &

Deut. 27,26. *Dan.* 9,11. *Gal.* 3, 10. *Esd.* 9,13. *Lam.* 3,22. *Psalm.* 130, 4. *Psalm.* 5,7. *Psalm.* 13,5. *Psalm.* 143,2. *Ezek.* 36,25. 1, *Ioh.* 1,9. *Gal.* 3, 13.

from all those *Iudgements*, which hā
over my head, as due vnto me fo
them: And separate them *as far*
Psalm. 103,12. *from thy presence, as the East is from th*
VVest: bury them in the *burial*
Christ; that they may never hau
power to rise vp against me, to shame
me in this life, or to condemne me i
Col. 3, 12,13. the *VVorld* which is to come. And I
Ephes. 2,5.6. beseech thee, O Lord, not onely to
wash away my sinnes, with the bloo
Ioh. 1, 29. of thine Immaculate *Lambe*; but also
Ps. 51. 7,10. to purge my heart, by thy holy
Spirit, from the drosse of my natu-
rall corruption: that I may feele th
Spirit, more & more killing my
Gal. 4. 24,25. sinne, in the *povver* and *practice* thero
of: so that I may with more free-
dome of *mind* and liberty of *vol*
Luke 1, 74,75. serue thee the *everliving God, in righ-*
teousnesse and holinesse this day. And
giue mee grace, that by the direction
and assistance of the same thy holy
Spirit, I may persevere, to bee th
Matt. 24,13. *faithfull* & *vnfained* servant vnto my
liues end: that when this *mortall life* is
ended, I may be made a partaker of
immortality, & everlasting happiness
in thy heavenly Kingdome. In the
meane time, O Lord, whilest it is thy
blessed will & pleasure, that I may
continue to spend & end that *small*
number and remnant of dayes, which
Psalm. 90,12. thou hast appointed for me to liue in
this *valley* of misery: *Teach me so to*

number my dayes, that I may apply my heart vnto vvisedome: & as thou doest adde daies vnto my life; so, good Lord, I beseech three, adde *repentance & amendement* to my daies; that as I grow in *yeers*, so I may increase in *Grace*, & favour with thee, and all thy people. And to this end, giue vnto me a supply of all those graces, which thou knowest to bee wanting in me, & *necessary* for me, with an encrease of all thole good gifts, wherewith thou hast already endowed me: that so I may bee the better *enabled* to leade such a *godly life & honest conversatiõ*: as that thy name may thereby be glorified, others may take good example by me, and my *soule* may more cheerefully feed on the peace of a good conscience, and be more repleniſhed with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I giue thee most hũble & heartie thankes, for all those blessings, which of thy goodnesse thou hast bestowed vpon mee. And namely, for that thou hast of thy free loue, according to thine eternall *purpose elected me, before the foundation of the VVorld* was laide, vnto salvation in *Iesus Christ*: for that thou hast *created* me after thine owne *Image* and hast begun to restore that in mee, which was lost in our first Parents: for that thou hast effe-

Rom. 14,17.

Ephes. 1,4. Mat. 25.24. Gen. 9.6. Ephes. 4,24. Col. 3,10.

a *Rom.* 8.28. *Matt.* 22.3. *Rom.* 1. 16. *Rom.* 16.25. 26.

b 1. *Pet.* 1.18. 19. *Apoc.* 5.9.

c *Rom.* 3.28. *Gal.* 2. 16.

d *Ephe.* 2. 3. 1. *Cor.* 6.11. 1. *Pet.* 1.2. 2. *Pet.* 3.9.

Ephes. 5.14.

Luke 16.8. *Phil.* 2. 15. *Acts* 24.16.

dually a called me by the working of thy *Spirit*, in the *preaching* of thy Gospel, and the receiving of thy *Sacraments*, to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought & b redeemed mee with the blood of thine *onely begotten Sonne*, from the torments of *Hell*, and thrall of *Satan*: for that thou hast, by c *Faith in Christ* freely *justified* mee, who am *by* d *nature the childe of vvrath*: for that thou hast in good measure sanctified me by thy holy Spirit, and giveſt mee ſo large a time to repent, together with the meanes of Repentance. I thanke thee likewiſe, good Lord, for my *life, healt, vvealth, food, rayment, peace, proſperity and plenty*: and for that thou haſt preſerved me this night, from all perils and dangers of *Body* & *Soule*, and haſt brought mee ſafe to the beginning of this day. And as thou haſt now wakened my *bodie* frō *ſleepe*: ſo I beſeech thee, waken *my ſoule from ſinne* and carnall ſecuritie: and as thou haſt cauſed the Light of the *day* to ſhine in my bodily eyes: ſo, good Lord, cauſe the light of thy *VVord* & *Holy Spirit*, to *illuminate my heart*: and giue mee grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day: and that I may *endevour to keepe faith & a cleare conſcience towards al men*, in al my

thoughts,

thoughts, words, and dealings. And so, good Lord, blesse all my *studies* & *actions*, which I shall take in hand this day, as that they may tend to thy *glory*, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall *Accounts* vnto thee for thē. O my God, keepe thy *servant*, that I doe no evill vnto any man this day: and let it bee thy blessed VVill, not to suffer the *Divell*, nor his wicked *angels*, nor any of his evill members, or my malicious enemies, to haue any power to doe me any hurt or violence. But let the eye of thy holy providence watch over me, *for good, and not for evill*: and command thy *holy Angels to pitch their Tents round about me*, for my defence and safety, in my going out and comming in, as thou *hast promised* they should doe about them that feare thy name. For *into thy hands, O Father, I doe here commend my soule*, and body, my actions, and all that ever I haue, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through *frailty*, *forget thee*; yet Lord, I beseech thee, doe thou *in mercy remember mee*. And I pray not vnto thee, *O Father*, for my selfe alone, but I beseech thee also be

2. Cor. 5, 10.

Zach. 3, 2.

Psalm. 34, 7.

Psalm. 91, 11.

Psalm. 31, 5. Luke 23, 47.

Nehem. 13, 31.

mercifull vnto thy whole Church and chosen people, whereſoever they liue vpon the face of the earth. Defend them from the rage & tyrannie of the *Diuell*, the *VVorld*, and *Antichriſt*. Giue thy Goſpell a free and a joyfull paſſage thorow the *VVorld*, for the converſion of thoſe, who belong to thine *Election* and *Kingdome*.

Pſ.51, 18,19. Iſay 39,8.

Bleſſe the *Churches* and *Kingdome* (wherein we liue) with the continuance of *Peace*, *Iuſtice*, and *true Religion*. Defend the KINGS and QVEENES *Majeſties* from all their enemies, and grant them a long life, *in health*, & all happineſſe to *raigne* over vs. Bleſſe the *Prince Charles*, the *Princes Palatine* of *Rhene*, and the *gracious* Lady *Elizabeth*, their mother. Encreaſe in them all *Heauenly gifts*, and *Spirituall graces*, which may make them fit for thoſe places, for which thou haſt ordained them.

Pſalm. 72,15. 1. Tim. 2,2. Heſt. 6,10.

Dire & all the *Nobilitie*, *Biſhops*, *Miniſters*, and *Magiſtrates* of this Church and Commonwealth, to governe the *Common in true Religion*, *Iuſtice*, *Obedience*, *and tranquillity*. Bee mercifull vnto all the Brethren which feare thee, and call vpon thy name. And comfort as many among them as are ſicke & comfortleſſe in body, or in minde; eſpecially, be favourable to all ſuch as ſuffer any trouble or perſecution for the teſtimonie of thy

2. Tim. 2,2.

Iam. 5,15.

thy truth, and holy *Gospell*. And giue them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy *wisedome*: for the glory of thy *Name*, the further enlarging of the Truth, & the more ample increase of their owne comfort & consolation. Haſten thy comming, O blessed *Saviour*, and end these *sinfull* dayes. And giue me grace, that like a *wise Virgin*, I may bee prepared, with *Oyle* in my Lampe, to meete thee the sweete *Bride-groome* of my Soule, at thy comming: whether it bee by the day of death, or of *Judgement*: And then Lord Iesus, come when thou wilt: *even Lord Iesus come quickely*. These, and all other Graces, which thou knowest needfull and necessary for mee, this day and evermore, I humbly begge & craue at thy hands, O Father: giving thee thy glorie, in that forme of Prayer which *Christ* himselfe hath thaught me to say vnto thee: *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Heb. 1, 13. 1, *Cor.* 10, 13. 2, *Tim.* 2, 9. 2, *Cor.* 1, 5, *&c.*

Marc. 25, 12. *&c.*

Apoc. 22, 20.

Meditations to stirre us vp to Morning Prayer.

IF, when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it

were better either to *omit* prayers, or
Heb. 13, 15, 16. else to *cut* them shorter: meditate
that Prayer is thy *spirituall sacrifice*,
where with God is well pleased: And
therefore it is so displeasing to the
Divell, and so irksome to thy *flesh*.
Bend therfore thy *Affections*, will
they nill they, to so holy an exercise:
assuring thy selfe, that it doeth by so
much the more please *God*, by how
much the more it is vnpleasing to
thy *flesh*.

Psalm. 14.4. Psal. 53.4. 2. Forget not how the *holy Ghost*
puts it downe as a speciall *note* of re-
probates: *They call not vpon the Lord*:
They call not vpon GOD. And when E-
Iob 15, 14. *liphaz* supposed that *Iob* had cast off
the feare of God, and that *God had cast*
Iob *out of his favour*; he charged him
that he *restrained prayer before God*:
making that a sure note of the one,
&a sufficiēt cause of the other. On the
other side, that God hath promised,
Rom. 10, 13. that *VVhosoever shall call on his name,*
shall bee saved. It is certaine, that he
who maketh no conscience of the
dutie of prayer, hath no *grace* of the
holy *Spirit* in him. For the Spirit of
Zach. 12, 10. *grace*, and of *prayer*, are one: and
therfore *grace* & *prayer* goe toge-
ther. But he that can from a *penitent*
heart (morning and evening) pray
vnto God: it is sure, that he hath
his *measure* of *grace* in this world:
and he shall haue his *portion* of
glory

glory in the life which is to come.

3. Remember, that as loathing of meate, and painfulneſſe of ſpeaking, are two ſymptoms of a ſicke bodie: ſo irkeſomeneſſe of praying, when thou talkeſt with God, and careleſneſſe in hearing, when God by his VVord ſpeaks vnto thee: are two *ſure ſignes* of a ſicke ſoule.

4. Call to minde the *zealous* devotion of the Chriſtians in the *Primitiue Church*: who ſpent many whole nights and vigils in watching and praying for the forgiuenes of their ſins, and that they might be found ready at the comming of *Chriſt*. And how that *David* was not content to *pray at Morning, at Euening and at Noone*: but hee would alſo *riſe vp at Midd-night, to pray vnto God*. And if Chriſt did childe his Diſciples, becauſe they would not watch with him one houre in praying; what chiding doeſt thou deſerue, who thinkeſt it too long to continue in Prayer but one quarter of an houre? If thou haſt ſpent divers houres in ſeeing a vaine Maske, or a Play; yea, whole dayes & nights in *carding* & *dicing*, to pleaſe thy *flesh*; bee aſhamed to thinke a Prayer of a quarter of an houre long, to bee too long an exerciſe for the Service of God.

Pſ. 55. 16, 17. Pſ. 115, 67. Matt. 26, 40.

5. Conſider, that if the *Papiſts* in their blinde ſuperſtition, doe in an

vnknowne, and therefore [a] *vnedifying* Tongue, (fit onely for the children of [b] *mysticall Babylon*) mutter over vpon their [c] *Beades*, every morning & evening, so many scores of *Ave-Maries*, *Pater-Nosters*, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise vp in Iudgement against thee, professing thy selfe to bee a true VVorshipper of Christ: If that thou thinkest these Prayers to bee too lōg a taske, being shorter for quantities then theirs, but farre more profitable for qualitie, tending onely to Gods glory, & thy good; and so compiled of Scriture phrase, as that thou maist speake to God as well in his owne *holy VVords*, as in thine owne *natiue language*. Be ashamed that *Papists*, in their *superstitious* worshipping of *creatures*, should shew themselues more devout, thā thou in the *sincere* worshipping of the true and [d] *onely God*: And indeed, a prayer in private devotion, should be one [e] *cōtinued speech*, rather than *many broken fragments*.

6. Lastly, when such *thoughts* come into thy Head, either to keepe thee from Prayer, or to *distract* thee in *praying*: remember that those are the *Fovvles*, which the *evill One* sends to devoure the good *Seede*, and the *carkasses* of thy spirituall Sacrifices: but endeavour, with *Abraham to driue*

a 1 *Cor.* 14,15. *and* 16, 26,27.
b *Gen.* 11,7,9. *Apoc.* 17,5.
c *A superstition.* Qui filo insertis numerant sua murmura baccis. *Mant. Alphōs. lib.* 4.
d *Iohn* 17,3.
e Vox continuata, non cōcisa, & rupta, ut battologia vitetur. *Perkin.* de unic. ra ion. conci. cap. 10.

Mat. 13,4. 19. *Gen.* 15, 11.

them

them away. Yet not withstanding, if thou perceivest at some times, that thy spirits are *dull*, and thy minde not *apt* for *Prayer*, and holy devotion: strive not *tvvo much* for that time; but *humbling thy* selfe at the *sense* of thy infirmitie and dulnesse, knowing that God accepteth the *vvilling mind* (though it be oppressed vvith the *heavinesse of the flesh*) endeavour the *next* time to *recompence* this dulnesse by *redoubling* thy zeale, and for the time *present*, commend thy soule to God, in this or the like short Prayer:

Matt. 26,41. 1, *Cor.* 8,12.

Another short Morning Prayer.

O Most gracious *God*; & mercifull *Father*, I thine vnworthy *Servant*, doe here acknowledge, that as I haue beene *borne in sinne*, so I haue *lived in iniquity*, and broken *every one* of thy Commandements, in thought, word, and deed; following the *desires* of mine owne will, & *lusts* of my flesh, not caring to be governed by thy Holy *VVord* and *Spirit*: and therefore I haue justly deserved all shame and miserie in this life, and everlasting *condemnation* in *Hell-fire*, if thou shouldest but deale with mee, according to thy Justice, and my desert. VVherefore, O Heavenly Father; I beseech thee, for thy Son, Iesus Christ his

sake,

ſake, and for the merits of that bitter death and bloody paſſion, which I beleeue that hee hath ſuffered for mee) that thou wouldeſt pardon and forgiue vnto me all my ſins, and deliuer me from the ſhame and vengeance, which is due vnto mee for them. And ſend thy Holy *Spirit* into my heart, which may aſſure me, that thou art my *Father*, & that I am thy *childe*, and that thou loueſt me with an vnchangeable loue: & let the ſame thy good Spirit leade mee in the *truth*, and *crucifie* in mee more and more, all worldly and carnall *luſts*, that my ſinne may more & more die in mee: and that I may ſerue thee in *vnfained* righteouſneſſe and holineſſe *this* day, & all the dayes of my life: that when this mortall life is ended I may (through thy mercy in *Chriſt*) be made a partaker of everlaſting glory in thy heavēly Kingdome. Aſſiſt here, O Lord, from the bottome of my heart, I thanke thee for all thy *bleſſings*, which thou haſt beſtowed vpon my ſoule and body: for *electing* mee in thy *loue*, *redeeming* me by thy *Sonne*, *ſanctifying* mee by thy *Spirit*, *preſerving* me from my *youth* vp, vntill this *preſent* day and houre, by thy moſt gracious *providence*.

I thanke thee moſt eſpecially, for that thou haſt defended me this *Night*, from all perils and dangers

and hast brought mee safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all evill, that may hurt me, and from falling to any grosse *sinne* that should offend thee: Set thy feare before mine eyes, and let thy Spirit rule my heart, that all that I shall *thinke, doe*, or *speake* this day, may tẽd to thy *glory*, the *good* of others, and the peace of mine owne Conscience. And to this end, I commend my selfe, and all my waies & actions, together with all that doe belong vnto me, vnto thy gracious *direction* and *protection*; praying thee to keepe both them and me from all evill, and to giue a blessing to all our honest *labours* and *endeavours*. Defend thy whole *Church* from the tyrannie of the world, and of Antichrist: Preserue our gracious King from all conspiracies and treasons: grant him a long and prosperous Raigne over vs. Blesse our gracious Queene *Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely issue: endew them with thy grace, & defend them from all evill. Blesse all our *Ministers* and *Magistrates* with those graces and gifts, which thou knowest *necessary* for their places. Be favourable to all that feare thee, and tremble at thy judgements: comfort all those that are *sicke* and *comfortlesse*. Lord, keepe

me

me in a continuall readineſſe, [illegible]
Faith and *Repentance*, for my laſt [illegible]
that whether I liue or die, I may [illegible]
found thine owne, to thine eter[illegible]
glory; & mine everlaſting ſalvation
through *Ieſus Chriſt* my onely Sa[illegible]
viour, in whoſe bleſſed name I beg[illegible]
theſe mercies at thy hands, and gi[illegible]
vnto thee thy *praiſe*, and *glory*, in th[illegible]
Prayer, which hee hath *ſanctifi*[illegible]
with his *owne* lips, ſaying, *Our Fa[illegible]
ther vvhich art in Heaven, &c.*

*Further meditation, to ſtirre vp [illegible]
Prayer in the Morning.*

THinke not any *buſineſſe*, or buſ[illegible]
(though never ſo great) a ſuffi[illegible]
cient *excuſe* to omit *Prayer* in th[illegible]
Morning, but meditate:

1. That the greater thy buſineſſ[illegible]
is, by ſo much the *more* need thou
haſt to pray for *Gods good ſpeed &*
bleſſing thereon: ſeeing it is certaine
that *nothing can proſper vvithout his*
bleſſing.

2. That many a man, vvhen he
thought himſelfe *ſureſt*, hath beene
ſooneſt croſſed; ſo mayeſt thou.

3. That many a man hath gone
of his doore, and never came in a-
gaine. Many * a man who roſe well
& liuely in the morning, hath beene
ſeene a dead man ere night. So may
befall thee. And if thou be ſo careful

* Quem dies vidit veniens ſuperbum, Hunc dies vidit fugiens jacentem. *Senec.*

(before

efore thou goest abroad to drinke, fence thy *body* from ill *ayres*: how uch more carefull shouldest thou e to *pray*, to preserue thy *soule* from ill *temptations?*

Nescis quid vesper ferus vehat. *Varro.*

4. That the time spent in prayer, ver hindereth, but *furthereth* and speedeth a mans journey and busi-esse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of vnknowne dangers: where thou halt meete many *bryers* to teare thy *good name*: many *snares*, to trap thy *life*, & many *Hunters* to devoure thy *soule*. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Adventure not therefore to goe *naked* among these *bryers*, till thou hast praied Christ to *cloath* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy *guide*; nor to walke *barefoot* thorow this *snakie* field; till, having thy *feete shod with the preparation of the Gospell of Peace*, thou hast praied to haue *still* the *brazen Serpent* in the eyes of thy *faith*: that so, if thou commest not home *holyer*, thou maist be sure not to returne worser, then when thou wentest out of doore.

Therefore, though thy hast be neuer so much, or thy businesse never so great; yet goe not about it, nor

out

out of thy doores, till thou hast
leaſt uſed this or the like
Prayer:

A brieſe Prayer for the Morning.

O Mercifull Father, for *Ieſus Chri*
his ſake, I beſeech thee, forg
me all my *known* & *ſecret* ſins, wh
in thought, word, or deed, I haue c
mitted againſt thy Divine Majeſtie
And deliver me from all thoſe *Iudg*
ments which are due vnto me f
them; and *ſanctifie* my heart with th
Holy Spirit, that I may hereforth le
a more *godly* and religious life. An
here (O Lord) I prayſe thy ho
Name, for that thou haſt refreſh
me this night with moderate ſleep
and reſt. I beſeech thee likewiſe, de
fend me this day from *all perills* an
dangers of bodie & ſoule. And to thi
end, I commend my ſelfe, and all m
actions, vnto thy bleſſed protectio
and government: beſeeching thee,
that whether I liue or die, I may liu
and die to thy glory, and the ſalvation
of my poore ſoule, which thou ha
bought with thy precious blood.
Bleſſe me therefore, O Lord, in m
going out, and *comming* in: and gra
that whatſoever I ſhall *thinke*, *ſpeak*,
or *take in hand* this day, may tend
the *glory* of thy Name, the good
others, and the *comfort* of mine own
con

conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Jesus Christ thy Sõnes sake: in whose blessed Name I giue thee thy *glory*, & beg at thy hands all other *graces*, which thou seest to be needfull for me this day and ever, in that prayer which *Christ* himselfe hath taught me, saying: *Our Father which art in heaven, &c.*

Meditations, directing a Christian, how he may walke, all the day with God like Enoch.

HAving thus *begun, keepe all the day after*, as diligent a *watch* as thou canst, over all thy *thoughts, words* and *actions*, which thou mayest easily doe by craving the assistance of *Gods Holy Spirit*, and observing these few rules. *Rom. 8.26. Phil. 2.3. Prov. 27.2.*

First, for thy thoughts.

1. BE carefull to suppresse every sin in the [a] *first motion*. Dash [b] *Babylons* children (whilest they are *young*) against the stones. Tread (betimes) the [c] *Cockatrice* egge, lest is breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller. Take heed of falling oft into the same sinne, lest the *custome of sinning take away the conscience of sinne*, and [d] then

a *Eph. 4.23. Matt. 5. 18,19.* b *Psal. 137.9.* c *Isai. 59.3. 1. Sam. 14.4.* d Qui conscientiæ curam abiiciunt, nec homines reverentur, nec Deum.

then shalt thou waxe so *impude*
vvicked, that thou wilt neither
God, nor *reverence Man*.

2. Suffer not thy minde to feed
selfe vpon any imagination, which
either *vnpossible* for thee to doe,
vnprofitable, if it be done: but rat
thinke of the worlds *vanitie*, to cu
temne it; of *death*, to expect it;
Iudgement, to avoid it; of *Hell*,
escape it; and of *Heaven*, to de
sire it.

Prov. 6, 14. Zach. 8, 17.

3. Desire not to fulfill thy mi
in all things: but learne to denie
selfe those desires (though never
pleasing to thy nature) which be
attained, will draw either *scandal*
thy Religion, or hatred to thy Pe
son. Consider in every thing the e
before thou attempt the Action.

4. Labour daily more and more
see thine owne *misery*, through
beliefe, *selfe-loue*, and *vvilfull breac*
of Gods Law: and the *necessity*
Gods *mercy*, through the merits
Christs passiō, to be such: that if th
wert demanded, *VVhat is the vi*
Creature vpon earth? thy Conscie
may answer; *Mine ovvne selfe, by m*
son of my great sinnes: And that if
the other side thou wert asked, *VVh*
thou esteemest to bee the most prac
thing in the vvorld? Thy heart mi
answer, *One drop of Christs blood*
vvash avvay my sins. And as thou
den

derest the salvation of thy soule, liue not in any *vvilfull filthinesse*. For true faith and the *purpose of sinning*, can neuer stand together.

5. Approue thy selfe to bee a *true* seruant of *Christ*, not onely in thy generall calling, as in the frequent vse of the VVord, and Sacraments: but also in thy particular, in making conscience to eschew every *knowne sinne*, and to obey God in every one of his Commandements: like *Iosias*, vvho *turned to God vvith all his heart, according to all the Lavv of Moses*: And *Zachary and Elizabeth, vvho vvalked in all the Commandemets of God vvithout reproofe*. But if at any time, through frailtie, thou slippest into any sinne, lye not in it, but speedily rise out of it by vnfained repentance; praying for pardon, till thy conscience be pacified, thy *hatred of sinne* increased, and thy *proofe of amendment* confirmed.

1. Reg. 12. 23. Luke 1. 16.

6. Beware of affecting *popularity* by adulation: the *end* never prooues good. And though attained by due desert; yet manage it wisely, least it prooue more dangerous then contempt. For, States desire but to *keepe* downe whom they *contemne* for their vnworthinesse: but to *cut off*, whom they envy for their greatnesse. Hee therefore is truely prudent, who (considering the premises) neither

affecteth nor *neglecteth* popularitie. It is in any wise take heede of harbouring * a *discontented minde*, for it may worke thee more woe than thou art aware of. It is a *speciall* mercy, in the multitude of so *many blessings*, as thou doest enjoy, to haue *some crosses*. God giues thee *many blessings*, lest through want (being his childe) thou shouldest *despaire*: and he sends thee *some crosses*, lest by too *much* prosperitie (playing the foole) thou shouldest presume. Many who haue mounted to great *dignities*, would haue contented themselues with [a] *meaner*, had they knowne their [b] *great dangers*. And therefore *Competencie* rather than *Eminencie*. And in all *thy vvill* haue euer an eye to *Gods vvill*, lest thy *selfe-action* turnes to thine owne *destruction*. Happy the man, who in his short life is least knowne of the world, so that he doth truly know God, and himselfe! VVhatsoever *crosse* therefore thou hast to *discontent* thee; remember, that it is *lesse* than thy *sins* haue *deserved*. *Count* therefore Christ thy chiefest *joy*; and sinne, thy greatest griefe: estimate no *vvant*, to the *vvant* of *Grace*; nor any *losse*, to the *losse* of Gods *favour*: and then the discontentment for *out vvard meanes* shall the lesse perplexe thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to

[a] Socrates in sorũ egressus, Quam multis ego (inquit) nõ egeo? Non est ergo pauper qui caret, sed quieget.

[a] Dimidiũ plus toto, *Hesiod.*

[b] Feriũt summos fulmina montes. *Horat.* Tangũt magnos tristia fata deos, *Ovid.* Λάθε βιώσας, Qui notus nimis omnibus, ignotus moritur sibi, *Sen.*

hy mind, remember Saint *Pauls* admonitions; † *VVee brought nothing into this VVorld, and it is certaine, that we can carry nothing out. And having food and rayment, let vs be therewith content: But they that will be rich, fall into tentation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition.* Pray therefore with wise Agur: *O Lord, giue me neither poverty nor riches, feede me with foode conuenient for me, lest I bee ton full, and deny thee, and say, VVho is the Lord? or lest I bee poore, and steale, and take the Name of my God in vaine.*

† 1. *Timoth.* 6, 7. 8, 9. Infaniæ damnandi sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus, *Vives.* * *Prou.* 30, 8, 9. Vivitur exiguo melius, *Claud.* a 1. *Timoth.* 6, 8, 9. *Gen.* 18, 10. *Col.* 3, 1, 2. *Phil.* 3, 20.

7. Bestow no more thought vpon *Worldly things*, thã thou needs must, for the discharge of thy place & the maintenance of thine estate: but still let thy care be greater for a *Heauenly* than earthly things: & be more grieued for a b *dishonour* done to God, thã for an *injury* offered to thy selfe: But if any priuate injurie be offered vnto thee, beare it, as a Christian, with *patience*. Never was an innocent mã wronged, but if *patiently* he bare his crosse, he c *ouercame* in the end. But thy good name in the meane while is wounded: beare that also with patience; For he that at the last day will

b *Iosh.* 7. 9. *Ps.* 139, 21 *&c.* c Nobile vincendi genus est patientia: vincit: Qui patitur si vis vincere, disce pati. Optima injuriæ vltio, est oblivio, efficit enim vt animum cuiusque magis lædit, quam si facta non esset.

giue thy *body* a resurrection, wil
sure in his good time, grant a resu
rection to thy *good name*. If im patie
ly thou fretteſt and vexeſt at th
wrongs, the hurt which thou doe
thy ſelfe, is more than that whic
thine *enemie* can doe vnto thee. Ne
ther canſt thou more rejoyce him
thã to heare, that it thorowly vexeth
thee. But if thou canſt ſhew *Patience*
on earth, God will ſhew himſelfe ju
from Heaven. Pray for him; for
thou be a good man thy ſelfe, tho
canſt nos but rejoyce, if thou ſho
deſt ſee thy worſt enemie to becom
a good man too. But if he ſtill cõm
nueth in his *malice*, and *increaſeth* i
his miſchiefe, giue thou thy ſelfe vn
to Prayer, committing thy ſelfe, an
cõmending thy *cauſe vnto the Righ*
teous Iudge of Heauen and Earth
ſaying with *Ieremie*; *Lord of Hoſts*
that iudgeſt righteouſly, & trieſt th
reines & the hearts, vengeance is thine
& vnto thee haue I opened my cauſe.
In the meane while, *waite* (with *Da*
vid) on the *Lord*: *Be of good courage*
and he ſhall comfort thine heart.

Ier. 11. 20.

Ne verbis quid ſcis oſtenter; ſed rebus te oſtende ſcire.

8. The more others *commend* thee
for an excellent act, bee thou th
more hũble in thine owne thoughts
Affect not the vaine praiſes of men
The bleſſed Virgin was troubled wh
ſhe was truely praiſed of an Angel
They ſhall bee praiſed of Angels in
Heaven

eaven, who haue eschewed the raises of men on earth. Neither eedest thou praise thy selfe: deale ot vprightly, others will doe that or thee. Bee not thou *curious* to now other mens *doings*, but rather e carefull that no man know any ill ealings by thee. *Ps.* 69, 18.

9. Esteeme no sin *little*: for the *urse* of GOD is due to the least, and he least would haue damned thee, ad not the Sonne of God died for hee. Bewaile therefore the misery of hine owne estate: and as occasion is ministred, [a] *mourne* for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it *vvorse*.

10. Lastly, thinke often of the [b] *shortnesse* of thy life, and *certainty of death*: and wish rather a *good* life, than a long. For as on day of *Mans* life is to be preferred before the *longest* age of a *Stagge*, or *Raven*: so one day spent religiously, is to be higher valued, then a mans [c] *vvhole life*, that is consumed in prophanenesse.

Cast over therefore once every day, the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are

a *Ezec.* 9,4. *Ps.* 69, 9,10. *Marke* 3,5.

b Heu fugiunt fræno non remorante dies. *Ps.* 90. 9.19. 15. Non quam diu, sed quam bene.

c Fuit, non vixit *Sen.* Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio, *Vives*. Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toties redeuntibus.

to come, (sith the *one halfe* must be slept out, the rest made vncomfortable, by the *troubles* of the *vvorld* thine owne sicknesse, & the *death* of friends) counting [d] onely the present day thine, which spend, as if thou wert to spend *no more*.

Secondly, for thy vvords.

1. REmember, that thou must answer for every [e] *idle vvord*: that in [a] *multiloquie* the wisest man shall over-shoot himselfe. Avoide therefore all *tedious and idle* talke † whereof seldome ariseth *comfort*, many times *repentance*: especially beware of *rash* answers, when the tõgue *out-runs* the minde. The word was *thine* whilest thou keptst *it in*: it is [*] *anothers* as soone as it is *out*. O the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words be *fevv*, but *advised*: *fore-thinke* whether that which thou art to speake, be *fit* to be spoken, affirme no more, than what thou knowest to be *true*; and be rather [b] *silent*, than speake to an *ill*, or to *no* purpose.

2. Let thy *heart* and *Tongue* ever

d Non potest præsentem diẽ recte vivere is, qui se non eã, quasi ultimam, victurũ esse cogitat.
e *Matt.* 12.36.
a *Prov.* 10,19, 17, & 27.
† Dixisse sæpe pœnituit, tacuisse vero nũquam.
* Nescit vox missa reverti. Quam periculosum illud, Lingua, quo vadis? Nescit pœnitenda loqui, qui proferenda prius suo tradidit examini. *Cass. lib.* 10. *Ep.* 4. b *Iam.* 1. 19. Consultius est tacere quam ineptè loqui.

goe together in *honesty* & *truth*: hate [c] dissembling and lying in *another*, detest it in thy *selfe*, or God will detest *thee* for it: *For he hateth a lyer, and his Father the Di vell alike.* And if once thou be discovered to make no *conscience of lying*, no man will beleeue thee when thou speakest a *truth*; but if thou lovest truth, more credit will be given to thy word, than to a lyers *oath*. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it *themselues*, nor are not compelled vnto it by *others*. Let not thine *anger* remaine, when thou seest the *cause removed*: and ever distinguish twixt him that offendeth of * *infirmity*, or against his *vvill*, and him who offendeth [a] *maliciously, and of set purpose*: let the one haue *pitty*, the other *justice*.

3. Keepe thy *speech* as cleane from all *obscenity*, as thou wouldest thy *meate* from poyson: and let thy talke be [b] *gracious*, that he that heares thee, may grow better by thee: & be ever more earnest when thou [c] speakest of *Religion*, than when thou talkest of *vvorldly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *errour*: re-

c 1. *Pet.* 2, 1. *Psalm.* 3. 2.
d Si mēdacem te norint, nemo tibi credet, et jamsi affirmes verissima, *Arist.* Odi tanquā amaturus.
* *Prov.* 6. 30. *Acts* 3, 17. 1, *Tim.* 1, 13.
a *Psal.* 59 5. *Ps.* 10, 1. 7.
b *Eph.* 4. 29. *Ps.* 1. 2. *Prov.* 13. 36.
c Pii est, alios reddere pios. *Ps.* 139. 21. *Psalm.* 69. 9.

Si verum audias, silentio protinus reverere, illique tanquam divinæ rei assurgito.

joyce to finde the truth, and *magnifie* it. Study therefore three things especially: to *vnderstand vvell*, to say *vvell* and toe *doe vvell*.

And when thou meetest with *Gods children*, be sure to make some holy advantage by them: learne of them *all* the good that thou *canst*, and communicate with them *all* the good things that thou *knovvest*. The more good thou theachest *others*, the more will God still [d] *minister* vnto thee. For as the *gifts of men*, by much using, doe *perish* and *decrease*: so the *gifts of God*, by much using, doe the more *grovv* & encrease; like the [e] *vvidovves* pitcher of oyle, which the more it powred to fill *other vessels* the more it was still replenished in it selfe.

4. Beware that you beleeue not all that is *told* you, & that you tell not [a] all that you *heare*: for if you do, you shall not long enjoy true friends, nor ever want great *troubles*. Therefore in accusations, be first *assured* of the truth, then censure. And as thou tendrest the reputatiō of an *honest* heart, never let *malice in hatred* make thee [b] to *reveale*, that which loue in *friendship* bound thee a long time to conceale. But for feare of such afterclaps, obserue two things:

First, though thou hast many *acquaintance*; yet make not any thy *familiar friend*, but he that *truely* [c] *feares*

d *Mar.* 4, 24. 25.

e 2. *Ki.* 4. 2.

a *Ecc.* 3. 7. *Luke* 2, 19.

b Arcanum tibi creditum fidelius custodi, quā depositam pecuniam.

c Vera amicitia tantummodo est inter bonos. Mali nec inter se amicī sunt, nec cum bonis.

God

God: Such a one thou never needest to feare: For though you should in some *particulars* fall out, yet Christian *loue*, the *maine ground* of your friendship, will never fall away, and the *feare of God* will neuer suffer him to doe thee any villany.

Secōdly, doe[d] nothing in the sight of a *ciuil* friend, for which thou cāst not be *safe*, vnlesse it be concealed: nor any thing, for which (if *just* cause be offered) thou needest feare him, if he prooues thine *vniust* enemy. If thou hast done any thing amisse, aske God forgiuenesse, and perswade thy selfe, rather than *thy friend*, to keepe thine owne counsell. For be assured, that what friēdship soever is grounded vpon any other *cause* than true Religion; if ever that *cause faile*, the friendship *falleth* off: And the rather; because that as God breedes among men, *Truth*, *Peace*, & *Amity*, that we should liue to doe one another good: so the *Diuell* daily soweth falshood, * *discord*, & enemity, to cause (if he can) the dearest friends to deuoure one another.

1. † Make not a jest of another mās infirmity: remember thine owne. Abhorre the frothy *vrit* of a filthy *nature*, whose *braines* having once conceived an odde scoffe, his minde

d Ciuilem amicum sic habeas, ut putes posse inimicum fieri.

e Quod taceri vis, prius ipse taceas

Bellum non est hominum, sed (quod verbum sonat) bellua-rum, & vitiis, non hominibus gerendum.

* *Ephes.* 5. 4. *Psal.* 15, 3.

† Irridere pium, nefas, impium, immane: hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.

travels

travels (as a woman with child) till he be delivered of it. Yea he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be *merry*, haue a speciall care to three things:

First, that thy mirth be not against *Religion*.

Secondly, that it bee not against c *Charity*.

Thirdly, that it be not against *Chastity*: & then be as *merry* as thou can, *onely* in the *Lord*.

6. d Rejoyce not at the fall of thine *Enemy*, for thou knowest not what shall be the manner of thine *owne end*. But bee more * glad to see the *worst mans amendment*, than his *punishment*. Hate no man, for feare lest *Christ* loues him: who will not take it well, that thou shouldest *hate whom he loueth*. *Christ loued* thee, when thou wast *his Enemy*: by the merits therefore of his bloud, he requireth thee, for his sake to loue *thine Enemy*. Deny him, being a Christian, if thou dare st. He asketh but forgiuenesse for forgiuenes: The forgiuenesse of an *hundred pence*, for the forgiuenesse of *ten thousand Talents*: The *threescore* hundred thousand Crownes, for tēne Crownes. Petty forgiuenesse of Man, for the infinite forgiuenesse of Almighty GOD. Though thou thinkest thine enemy vnworthy to be forgiuen

c *Phil.* 4.4.
d *Prou.* 24.27.
* *Valentinianus Imper.* Cum supplicio mortis aliquis afficiendus esset, ajebat se malle ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturā.

Rom. 5. 8, 10. *Ephes.* 2.4. *Mat.* 18. 24. 25.

given: yet Christ is worthy to be obeyed.

7. VVhē the glory of God, or good of thy neighbour doth require it: speake the truth, and feare not the face of Man. The frown of the Prince may sometimes be the favour of God. Neither shall flatery still hold in credit, nor truth alway continue in disgrace.

Psal 2, 11. Nec mēdacii utilitas est diuturna, nec veritatis damnum diu nocet.

8. Ever thinke him a true friend, vvho tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for feare. Miserable is his case, who when hee needs, hath none to admonish him. Reprehension, be it just, be it vnjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harme. For if it bee true, thou hast a warning to amend: if it bee false, thou hast a caveat what to avoid. So every way it makes a wise man better, or warier. But if thou canst not endure to be reprehended; doe thou nothing worthy of reprehension.

Reprehensio semper vel meliores vel cautiores nos reddit.

9. Speake not of *God*, but with feare * and reverence, and as in his sight and hearing. For seeing wee are

Si reprehendi fers ægrè, reprehendēda ne feceris. Levit. 19,22.

* *Deut.28,58. Rom.9 5. Eccles.5,15. Psal. 19,22.* Qui facilè in seriis jurat, in jocis jurabit: qui in jocis, & in mendacio *Vives*.

not

not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our *talke*. But *ordinarily* to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that never truely feared God. Pray therefore with *David*, when thou art to speake in any matter that may moove passion: † *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

† *Psal.* 141. 3.

10. Lastly, in [a] praising, bee discreet: in [b] saluting, courteous; in [c] *admonishing*, friendly; in [d] *forgiving*, mercifull; in [e] *promising*, faithfull; & bountifull in [f] *recompensing* good service: making not the rewards of *vertue*, gifts of *favour*.

Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita; dissolvunt prætermissa: [a] 1. *Thess.* 5, 26. 14. [b] 1. *Thess.* 3, 1. *Levit.* 19, 17. [c] *Psalm.* 15, 4. *Ezech.* 12, 13. [d] *Deut.* 15, 23, 14.

Thirdly, for thy Actions.

1. DOe *no evill*, though thou mightest: for God will not suffer the *least* sinne (without bitter repentāce) to *escape* vnpunished. Leaue not vndone any *good* that thou canst. But doe nothing without a *calling*, nor anything in thy *calling*, till thou hast first taken *counsel at Gods Word*, of the *lawfulnesse* thereof, and prayed for his blessing vpon thy endeavour: and then doe it in the name of God, with cheerefulnesse of heart, committing the

Ps. 119, 101. 1. *Cor.* 7, 2. 1. *Sam.* 30, 8.

the succeſſe vnto him, in whoſe power it is, to bleſſe with his *grace* whatſoever buſineſſe is intended to his glory.

2. When thou art *tempted* to doe any *evill* worke, remember that *Satan* is where his buſineſſe is. Let not the childe of God bee the inſtrumẽt of ſo baſe a *ſlaue*: hate the *vvorke*, if thou abhorreſt the *author*. Aske thy *conſcience* theſe tvvo queſtiõs: *VVould I haue another to doe thu vnto mee? VVhat ſhall I anſvver Chriſt in the day of my accounts, if contrary to my knowledge & conſcience I ſhall doe this vvickedneſſe, and ſinne againſt him?* And remember with *Ioſeph*, that though *no man* ſeeth, yet God ſeeth *all*. Fly therefore (with *Ioſeph*) from all ſinnes, as well thoſe which are *ſecret* in the ſight of God, as thoſe that are manifeſt in the eyes of *men*. For God, as he is *juſt*, without ſpeedy repentance, vvill bring thy ſecret ſinnes, as he did *Davids*, *to the vvin light, before all Iſrael, and before the Sunne*. Be therefore as much afraid of *ſecret* ſinnes, as of open ſhame: And ſo avoid *all* in *generall*, as that thou doeſt not allow to thy ſelfe any one *particular*, or darling ſinne, which the *corruption* of thy nature could beſt agree withall: for the craftie Divell can hold a mans ſoule as *faſt by one*, as by *many* ſins; & faſter

1, *Cor.* 7. 5. Immininet ſemper occaſioni ſuæ diabolus, *Gregor.*

Mat. 7, 12, *Luke* 16, 2. 2, *Cor.* 6, 2, *&* 5, 10. *Gen.* 39, 9, 11, *&c.*

2. *Sam.* 12, 12.

Luke 8. 17. *and* 12, 2.

faster by that one which doth plead thee, than by all those which begin to be *abominable* vnto thee. And so thou desirest to avoid a sinne: so be carefull to shun the *occasion*.

Prov. 3.3, and 6.7. Omnis peccandi occasio vitanda est, nam qui amat periculi, peribit in illo, Eccl.3. Iudg.7. 27.

3. In effecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see the *meanes* either wanting *or vveake*. And if meanes doe offer themselues, be sure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relye not more vpon them than vpon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which he blesseth his children with outvvard things. Pray therefore for Gods *blessings* vpon his owne *meanes*. In earthly businesse, beare an *heavenly* minde: doe thou thy best endeavour, and commit the whole successe to the *fore-ordaining VVisedome* of Almighty God. Never thinke to thriue by those meanes which God hath *accursed*. That will not in the end proue *gaine*, which is gotten with the *losse* of thy *soule*. In all therefore, both *actions* and *meanes*, endeavour with *Paul* to haue *alvvay a cleere cõscience tovvards God, & tovvards men*.

Mat. 16.26.

Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa, Hor.

Looke to your selues, vvhat conscience yee haue,
For conscience shall damne, and conscience shall saue.

Acts 24.16.

4. Love

4. Loue all *good things* for *Gods* sake: but *God* for his owne sake. VVhileſt thou holdeſt God thy friend, thou needſt not feare who is thine *Enemy*: for either *God* will make thine *Enemy* to become thy *Friend*, or will bridle him that he cannot hurt thee. No mā is overthrowne by his Enemie, vnleſſe that firſt his ſinne hath *prevailed* over him, and *God* hath left him to himſelfe. Hee that would therefore bee ſiue from the *feare* of his enemies, & liue ſtille in the *favour* of his *God*, let him redeeme the folly of *the time paſt*, with ſerious *repentance*: looke to the *time preſent* with Religious *diligence*, and take heed to the *time to come* with carefull *prouidence*.

Pſ 118, 6, 7. *Rom.* 8, 31. *Prou.* 16, 7. *Gen.* 32. 4, *&c.* & 31, 7, 29, 42. *Exod.* 32, 25. *Num.* 14, 42, 43, *&c.*

Pſalm. 27, 11, 12, 13.

5. Giue every man the honour *due* to his *place*, but honour a man more for his *goodneſſe* thā for his *greatneſſe*. And of *vvhomſoever* thou haſt received a *Benefit*, vnto *him* (as God ſhall enable thee) remember to be *thankefull*. Acknowledge it lovingly vnto *men*, and pray for him heartily vnto *God*, and count *every bleſſing* received from *God*, as a *pledge* of his eternall loue, and a *ſpur* to *godly life*.

6. Be not proud for any *externall* wordly *goods*, nor for any *internall* ſpirituall *gifts*. *Not for externall goods*, becauſe that as they came *lately*, ſo they will *ſhortely* bee gone againe: their

losse therefore is the lesse to bee grieved at. *Not for any internall gifts*: for as God gaue them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts to puffe vp thine heart with a pride of thine *owne* worth, and contemne *others*, for whose good Almighty God bestowed those gifts vpon thee. Hast thou any *one vertue* that moues thee to bee *selfe-conceited*: thou hast *twenty vices* that may better *vilifie* thee in thine owne eyes.

Tu recte vives, si cures esse quod audis. Hor. Ep. ad Quint. Nil juvat bonum nomen, reclamante Conscientia.

Bee the same in the *sight of God*, who beholds thy *heart*, that thou *seemest* to bee in the *eyes of men*, that see thy *face*. Content not thy selfe with *an outward good name*, when thy *conscience* shall *inwardly* tell thee, it is vndeserved, and therefore none of thine. A *Deserved good name* for any thing, but for *godlinesse*, lasts little, & is lesse worth. In all the holy Scriptures I never read of an *Hypocrites* repentance: & no wonder; for whereas after *sin, conversion* is left as a meanes to *cure all other* sinners, what meanes remaines to *recover* him, who hath converted *conversion* it selfe into sinne? VVoe therefore vnto the Soule that is not, and yet still seemeth religious.

7. Marke the *fearefull ends* of notorious evill men, to abhorre their wicked

wicked actions; marke the *life* of the godly, that thou mayest imitate it, & his blessed *end*, that it may comfort thee. *Obey* thy betters, *obserue* the wise, *accompany* the honest, and *loue* the Religious. And seeing the corrupt nature of man is proone to *Hypocrisie*, beware that thou use not the *Exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and deuout thereby. Obserue therefore, how by the continuall use of Gods meanes thou feelest thy speciall *corruptions* weakned, & thy *sanctification* more & more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

Num. 23.10. Ps. 37, 35,36, 37.

1. Cor. 2,18.

Isa. 58, 5,6. Mat. 23,27, 28. Ps. 51, 50.

8. Endeauour to rule those who line vnder thine *autority*, rather by *loue* thā by *feare*: for to rule by [a] loue, is *easie*, and *safe*, but *tyranny* is ever accompanied with *care* and * *terror*. Oppression will force the oppressed to take *any advantage*, to shake off the yoke that they are *not able* to beare; neither will *Gods Iustice* suffer the sway, that is grounded on *Tyranny*, long to continue. Remember that though by [a] *humane ordinance* they serue thee; yet by a more *peculiar right* they are [b] *Gods seruants*.

[a] Ama & impera, Blanda vis latet imperio. *Ans.*

* Qui terret, plus ille timet: sors illa Tyranno conuenit, *Claud. de inst. it. princip.*

[b] 1. Pet. 2. 13. [c] Lev. 25. 55. Phil. 5. 16. 1. Cor. 9. 5.

Yea, now being *Christians*, *not as thy servants, but as our servants, as brethren beloved in the Lord.* Rule therefore over[d] *Christians* (being a Christian) in loue and mercy, like *Christ* thy Master.

Phil. v. 16. 1. Cor. 9. 5.

[d] *Si Pericles, quoties chlamydem domini indueret, apud se dicere consuerat: Attende Pericles, quod gestaturus es imperium in liberos Athenienses: Plut. in Apoph. Quanto magistratu, quoties authoritatem exercitur us es, apud te ipsum dicere debe es: Memento homo quod imperium geris in liberatos Christianos?* [e] *Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æquus fuit, Sen. in Med. Iudicious Sir Fr. Bacons Essaies of Iudicature.*

9. Remember, that of all actions, none makes a *Magistrate* more like *God*, whose Vice-gerent he is, than in doing iustice *iustly:* For the due execution whereof:

First, haue ever an open eare to the *just* complaints of *vnjust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keep the other for the *accused:* for[e] he that decreeth for either part, before *both* be heard, the decree may be just, but himselfe is *vnjust.*

Thirdly, in hearingh both parts, encline not to the right hand of *affection*: or to the left of *hatred*: as to beleeue arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny no Iustice, which is *Regia mensura*: to the meaneſt Subject, but let the cause of the *poore* and *needie*, come in equall ballance with the rich and mighthy. If thou perceiveſt on the one side in a cause, the

high Hills of cuning advantage, powerfull combination, and violent prosecutiō: and on the other side, *the lowe Vallies of poverty, simplicity, and desolation:* prepare thy way (as God doth) to judgement, by a *raising Vallies, and taking downe Hills,* equalling inequasity: that so thou mayest lay the *foundation* of thy sentence vpon an *even ground.* In matters of *right* & *wrong,* twixt party and party, let thy conscience be carefull, rather * *Ius dicere,* to pronounce the Lavv that is made, *Secundum allegata & probata;* rather than *Ius dare,* to make a Law of thine ovvne, vpon the authority of *Sic volo, sic jubeo,* fearing that fearefull malediction: *Cursed bee hee that removeth his Neighbours Landmarke.* In trialls of *life* and *death,* let *Iudges* like *Elohim, in Iustice, remember* mercy; and so cast the severe eye of *Iustice* vpon the *fact,* as that they looke with the *pitifull* eye of *Mercy* vpon the *Malefactor,* wresting the favour of *Lavv,* to the favour of *Life,* where *Grace* promiseth amendment: but if *Iustice* requireth that * *one, rather* thā *unity* must perish, & that a *rotten member* must be a cut off, to saue the *whole body* from putrifying; *Fiat Iustitia.* But whileſt thou art pronouncing the *Sentence* of Judgement on *another,* remember that thine *ovvne* judgement hangs *over* thine head. In

a *Luk.* 3.4,5. *Isay* 40,3.

*2 Chro. 19,10.

Deut. 27,17.

Abak. 5,14

* Melius ut pereat unus, quam unitas. a Ense rescindendū, ne pars sincera trahatur.

all causes therefore judge *aright*, for thou shalt be sure to finde a *righteous* Iudge, before whom thou must *shortly* appeare to bee judged thy *selfe*; at what time thou mayest leave to thy *friend* this for thine Epitaph:

Nuper eram Iudex, jam Iudicis astat ante Tribunal
Subsistens paveo, judicor ipse modo.

Many (I know not vpon what grounds) seeme to be much agrieved with the *Lawes* of the Land: but *wiser Men* may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Iudex ea legitimè utatur.* *VVe knowe that the Lawe is good, if a man use it lawfully.* And hee shall bee vnto me *a righteous Iudge*, whose heart neither corruptiõ of *bribes*, feare of *foes*, nor favour of *friends*, can withdraw from the *conscionable* practice of these Precepts. And to that rare & venerable *Iudge*, I say with *Iehosaphat*: *Be of courage, and doe Iustice, and the Lord will be with the good.*

10. Lastly, make not an *occupation* of any *recreation*. The *longest* use of pleasure is but *short*: but the *paines* of pleasure abused, are *eternall*. Vse therefore *lawfull* recreation, so farre forth, as it makes thee the *fitter* in body and minde, to doe more *cheerefully the service of God*, and the duties of thy calling. Thy worke is great, thy time is but short. And *hee* that

1 Tim. 1, 8.

Prov. 24, 23.

1, Kin. 19, 11.

Phil. 4, 8.

will recompence every man according to his workes, standeth at the doore. Thinke how much worke is *behinde how slow* thou hast wrought in the time which is *past*; and what a reckoning thou shouldest make, if thy *Master* should call thee this day to thine accounts. Bee therefore carefull hēcefoorth, to make the *most* advantage of *thy short* time that remaines, as a man would of an *old Life*, that were neere expiring: and when thou disposest to recreate thy selfe, remember how *small* a time is allotted for thy *life*: & that therefore much of that is not to be consumed in *idleneſſe, ſports, playes, and toyish vanities*; seeing the *whole* is but a *short while*, though it be *all* spent in doing the best good that thou canst: for Man was not created for *ſports, playes, and recreation*: but *zealously* to serue God in *Religion* & *conſcionably* to serue his *Neighbour* in his *vocation*, & by both to ascertaine himselfe of eternall salvatiō. Esteeme therefore the losse of *time*, one of the greatest losses: Redeeme it carefully, to spend it wisely: that when that time commeth that thou maye'st be no longer a *Stewvard* on Earth; thy Master may welcome thee, with an *Euge bone serve*, and giue thee a better in heaven, where thou shalt joyfully *enjoy* thy Masters *joyes* for evermore.

Vita brevis opuſque multū, operarii pigri & urget Paterfamilias *Rabb. Apoph. theg. Apoc.* 22, 12. *Iam.* 5, 9.

* Nihil eſt aliud tempus quam vita, quam unuſquiſque tantum ſe amare profitetur: quū rei nullius magis ſit prodigus quā temporis. *Epheſ.* 5, 16. *Luke* 16, 2. *Matt.* 25, 21.

Meditations for the Evening.

At Evening, vvhen thou preparest thy selfe to take thy rest, meditate on these fevv points.

Psal. 90. Iob 14, 5. Vive memor quam sis ævi brevis. Hor.

1. THat seeing thy *dayes* are numbred, there is *one* more of thy number spent: and thou art *novv* the neerer to thy end *by a day*.

2. Sit downe a while before thou goest to bed, and consider with thy selfe, what *memorable thing* thou hast *seene, heard*, or *read* that day, more thã thou sawest, heardest, or knewest before, & make thy *best vse* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and giue him the glory; and count that* *day lost*, wherein thou hast not done *some* good.

* Heu per didi diem, Tit. Vesp. Apophtheg. Nulla sine linea dies.

3. If by frailty or strong tentation thou shalt perceiue that thou hast cõmitted any grievous sinne or fault: *presume* not to sleepe, till thou haue vpon thy knees, made a particular reconciliation with God in Christ for the same, both by confessing the fault; & by fervent praying for the

pardon

pardon of the same. Thus making thy score even with *Christ* every night, thou shalt haue the *lesse* to account for, when thou art to make thy finall reckoning, before his Majesty in the *Iudgement Day*.

4. If thou haue falne out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conscience* tels thee that thou hast wronged him, *acknowledge* thine offence, and * *entreate* him to forgiue thee. If *he* haue wronged thee, offer him *reconciliation*; and if *he* will not be *reconciled*, yet doe thou from thy *heart* forgiue *him*, *Matth.* 5.23. But in any case presume not to bee thine owne *reuenger*. For in so doing, thou doest God a *double injury*: First, in offering to take his *Sword of Iustice* out of his hand, as though he were not *just*: having reserued the *execution* of *vengeance* to himselfe. Secondly, in *vsurping authority* over his seruant, without *referring* the cause to his hearing and censure, being his and thy Master. Besides, thou art too partiall to bee a Reuenger. For if thou bee to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy Enemie, too heavily: It belongeth therefore to GOD to reuenge, to thee to forgiue.

Ephes. 4,26.

* Non turpe est veniam precari, turpe est Deū aut hominem habere inimicum.

Mihi vindicta, dicit Dominus. *Rom.* 12,19,

Non est tibi jus in seruum alienum, imo in conseruum tuum.

And in testimonie that thou hast freely forgiuē him, *pray* vnto God for

Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum, & si qua in re illum juvare potes, experiatur amicū, *Vives. Mat. 3, 39. Rom. 12, 20. In vita tempus quod somno impenditur, non est vita. Vita enim vigilia est.*

the *forgiuenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (& it lies in thy *power*) doe him good, & *rejoyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Childe of God; and his reward is with God his *Father*.

5. Vse not *sleepe* as a *meanes* to satisfie the foggie *lithernesse* of thy *flesh*: but as a *medecine* to refresh thy tyred senses and members. *Sufficient* sleepe quickeneth the *minde*, and reviveth the *body*: but *immoderate* sleepe *dulleth* the one, and *fatneth* the other.

6. Remember that *many* goe to *bed*, and never rise againe, till they be *wakened* and *raised up* by the fearefull sound of the *last Trumpet*. But hee that *sleepeth* & *wakeneth* with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to *sleepe securely*, and safely, yeeld vp thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods *Majestie*, and consideration of thine owne *misery*, which thou mayest imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: & when thou hast done, kneele downe on both thy knees at thy bed-

side

side, or some other convenient place in thy Chamber, and lifting vp thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Sonne Iesus*; pray vnto him, if thou haue the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiuenesse* for them.

3. *Requesting* the assistance of his *Holy Spirit* for amendment of life

4. In *giving thankes* for benefits receiued, especially for thy *preseruation* that day.

5. *Praying* for *rest* and *protection* that night.

6. *Remembring* the state of the *Church*, the *King*, and the *Royall Posterity*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, *commending* thy *selfe* and all *thine*, to his gracious custodie.

All which thou mayest doe in these or the like words:

A Prayer

A Prayer for the Evening.

Psal. 139.23. Psal. 45.18.

OMost gracious God, and loving Father, *who art about my bed, and knowest my downlying, & mine vprising, and art neere vnto all that call vpon thee in truth and sincerity*, I wretched sinner doe beseech thee, to looke vpon me with the eyes of thy mercy, and not to behold me as I am in myselfe: For then thou shalt see but an vncleane and defiled creature, *conceived in sinne, and living in iniquity: so that I am ashamed to lift vp mine eyes to Heaven, knowing how grievously I haue sinned against Heaven, and before thee*: For, *O Lord*, I haue transgressed *all thy Commandements and righteous Lawes*, not onely through *wilfull presumption*, contrary to my *knowledge*: yea contrary to the motions of thy *holy Spirit*, reclaiming me from them, so that I haue wounded my conscience, and grieved thy *holy Spirit*, by whom thou hast *sealed me to the day of redemption*. Thou hast consecrated my soule and bodie, to bee the *Temples* of the *Holy Ghost*: I wretched sinner haue defiled both with all manner of pollution and vncleanesse. My *eyes* in taking pleasure to *behold vanitie*, mine *Eares* in hearing *impure* and *vnchaste* speeches, my *Tongue* in leasing and *evill* speaking:

Pf 51, 9. Heb. 9.6. Luke 15.18. Dan. 9, 11.

Ephes. 4.30.

Psalm. 119.37. Isa. 6.5. & 1.19.

my

thy *Hands* are so full of impurity, that I am ashamed to lift them vp vnto thee: and my *Feete* haue carried mee after mine *owne* wayes: my *Vnderstanding* and *Reasoning*, which are so quicke in all earthly matters, are onely *blind* and *stupid* when I come to meditate or discourse of *spirituall* & *heavenly* things: my Memorie, which should bee the *treasury* of all goodnesse, is not so apt to remember any thing as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*. And these my sinnes *are more in number, than the haires which grow vpon mine head*, & they haue growne over mee, like a lothsome *leprosie*: *that from the crowne of the head, to the soale of the foote*, there remaines no part which they haue not infected. They make me seeme *vile in mine owne eyes*: how much more *abominable* must I then appeare in thy sight? And the *custome* of sinning hath almost taken away the *conscience* of sin, and pulled vpon me such *dulnesse* of sense, and *hardnes* of heart, that thy judgements denounced against my sinnes, by the faithfull *Preachers* of thy Word, do not terrifie me to returne vnto thee by vnfained *Repētance* for them. And if thou, *Lord*, shouldest but deale with me,

Rom. 3, 15, 16.

Gen. 6, 5.

Psal. 40, 12.

Isa. 1, 6.

2. *Sam.* 5, 22. 1. *John* 3, 20.

me, according to thy *Iuſtice*, and my deſert, I ſhould vtterly bee confounded and condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared me ſo long, and ſtill *vvayteſt* for my *Repentance*: I humbly beſeech thee, for the bitter *Death*, and bloody *Paſſions* ſake, which *Ieſus Chriſt* hath ſuffered for me, that thou wouldeſt pardon and forgiue vnto me all my ſinnes and offences, and open vnto me that *ever-ſtreaming Fountaine* of the *blood of Chriſt*, which thou haſt promiſed to open vnder the *New Teſtament*, to the penitent of the houſe of *David*: that all my *ſinne* & vncleanneſſe may bee ſo bathed in his *blood*, buried in his *death*, and hidde in his *vvounds*: that they never bee more ſeene, to *ſhame* mee in this life, or to *condemne* me before thy Iudgement Seate in the VVorld which is to come. And for as much, O Lord, as thou knoweſt, that *it is not in Man to turne his owne heart, vnleſſe thou doeſt firſt giue him grace to convert*: and ſeeing that it is as eaſie with thee to *make* me righteous and holy, as to *bid* me to be ſuch: O my God giue me grace *to doe vvhat thou commandeſt, and then command vvhat thou vvilt*, & thou ſhalt finde me willing to doe thy bleſſed will. And to this end giue vnto me thine *Holy Spirit*, which thou haſt *promiſed* to giue (to

Zach. 13, 1.

Ier. 10, 23.

Da Domine, quod jubes, & jube quod vis. Aug.

me *vvorlds end*) vnto all thine Elect peoples and let the same thy *holy Spirit purge* my heart, *heale* my corruption, *sanctifie* my nature, and *consecrate* my soule and body, that they may become the *Temple* of the *Holy Ghost*, to serue thee in *Righteousnesse & Holinesse*, *all the dayes of my life*: That when (by the direction and assistance of thy *Holy Spirit*) I shall *finish* my *course* in this short and transitory life: I may cheerfully leaue this *vvorld*, & resigne my *soule into thy Fatherly hands*, in the assured confidence of enjoying everlasting life with thee, in thy Heavēly Kingdome, which thou hast prepared for thine Elect Saints, who loue the *Lord Iesus*, and expect his appearing.

Matt. 28, 20. *Ioh.* 16, 13.

1, *Cor.* 3, 16, 17. *Luk.* 1, 74. *Acts* 13. 65. 1, *Tim.* 4. 7. *Ps.* 13, 5.

Matt. 25. 34. 1, *Tim.* 4, 8.

In the meane while, O Father, I beseech thee, let thy *holy Spirit* worck in me such a serious repentance, as that I may with teares lamēt my sins past, with griefe of heart be humbled for my sinnes present, and with all mine *endeavour* resist the like filthy sinnes in time to come. And let the same thy *holy Spirit* likewise keepe me in the *vnity* of thy *Church*, leade mee in the *truth* of thy *VVord*, and preserue me, that I never swerue from the same to *Popery*, nor any other error or false worship. And let thy *Spirit* open mine *eyes* more & more, to see *the vvondrous things of*

thy

Pſ.119, 28. *thy Lawe*; and *open my lips*, that my mouth may daily *defend* thy Truth, & *ſet forth* thy Praiſe. Encreaſe in me thoſe *good* gifts, which of thy *mercy* thou haſt already beſtowed vpon me, Pſ.51, 15. and giue vnto me a *penitent* ſpirit, a *chaſte* heart, a *contented* mind, *pure* affections, *vviſe* behaviour, and all other graces which thou ſeeſt to be neceſſary for me: to governe my *heart* in thy feare, and to guide all my life in thy favour: that, whether I *liue* or Pſ.39. 14. *dye*, I may *liue* and *dye* vnto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humbleſt heart, all poſſible thankes, for all thoſe bleſſings & benefits, which ſo graciouſly and plentifully thou haſt beſtowed vpon my ſoule and bodie, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iuſtification*, *Sanctification*, and *Preſervation* from my childe-hood vntill this preſent day and houre: and for the firme hope which thou haſt given me of my *Glorification*. Likewiſe for my *health*, *vvealth*, *food*, *rayment*, and *proſperity*: and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of bodie and ſoule, furniſhing me with all *neceſſary* good things, that I ſtād in need

ned of. And as thou hast *ordained the day for man to travell in, and the night for him to take his rest*: so I beseech thee, sanctifie vnto me this nights rest and sleepe, that I may enjoy the same, as thy sweet blessing and benefit: That so this *dull* and *vvearied* bodie of mine, being refreshed with moderate sleepe and rest; may bee the better enabled to walke before thee, doing all such *good vvorkes*, as thou hast appointed: vvhen it shall please thee, by thy *divine* power to waken me the next morning. And vvhilest I sleepe; doe thou, O Lord, *vvho art the Keeper of Israel, that neither slumbrest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the *evill angels* of *Satan*, nor any wicked *enemy*, may have any power to doe me any harme, or evill. And to this end, giue a charge vnto thy *holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence & safetie: as thou hast promised that they should doe *about them that feare thy Name*. And knowing that thy Name is *a strong Towver of defence vnto all those that trust therein*; I here commend *my selfe* (& *all* that doe belong vnto me) vnto thy holy protection & custodie. If it bee thy blessed VVill to call for me in my sleepe: O Lord, for *Christ*

Psal. 121. 5.

Apoc. 12, 7.

Psal. 34, 7.

Prov. 18, 10.

this sake, haue mercie vpon me, and receiue my soule into thy Heauenly Kingdome. And if it bee thy blessed pleasure to adde more *dayes* vnto my life: O Lord, adde more *amendment* vnto my dayes: and weane my *mind* from the *loue* of the *vvorld*, and *vvordly vanities*, and cause me more and more to settle my conversation on *Heaven*, and *Heauenly things*. And *perfect dayly in me that good vvorke, vvhich thou hast begun, to the glory of thy name*, and the saluation of my sinfull soule.

O Lord, I beseech thee likewise, saue and defend from all evill and danger, thy whole Church, the King's Majesty, our gracious Queene *Mary*, Prince *Charles*, the Ladie *Marie*, the Ladie *Elizabeth* and her Princely issue: keepe them all in the sincerity of thy *Truth*, and prosper them in all grace and happinesse. Blesse the *Nobility*, *Ministers*, and *Magistrates* of these Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and consolation, to all thy people, whom thou hast thought meet to visit with any kinde of *sickneſſe*, *crosse*, or *calamity*. Hasten, O Father, the comming of our *Lord Iesus Christ*. Make mee ever mindfull of my *last end*, and of the *reckoning*, that I am to make vnto

Apoc. 6, 10, 22, 20.

thee

thee therein: and in the meane while carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may haue a portion in the *resurrection of the just*; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite & necessary for me, I humbly begge and craue at thy hands, in the *name* and *mediation of Iesus Christ* thy Sonne, and in that forme of Prayer, which hee himselfe hath taught mee to say vnto thee, *Our Father, &c.*

Mat. 19, 28.

Luke 14, 14.

Another shorter Evening Prayer.

O Eternall God and heavenly Father; if I were not taught and assured by the promises of thy Gospell, and the examples of *Peter, Magdalene, the Publican, the prodigall childe*, and many other penitent sinners, that thou art so *full of compassion*, and so ready to forgiue the greatest sinners, vvho are *heavyest laden* vvith sinne, at vvhat *time soever* they returne vnto thee with penitent hearts, *lamenting* their sinnes, & *imploring* thy grace: I should *despaire* for mine owne sins, & bee vtterly discouraged, from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *vnrulinesse* of my affections,

Luke 22, 61. and 7, 47, and 18, 14, and 5, 20, 21. Psalm. 103, 8. Mat. 11, 28. Ezech. 18, 31, 32, &c.

Deut. 17,26. Gal.3, 10. and the *vncleannesse* of my cōversation, by meanes whereof, I haue transgressed all thy *Lavves*, and deserved thy *curse*, which might cause my *body* to bee *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to bee traduced with scandalous *reproches*, and make mine *estate* liable to all manner of *crosses* & *casualities*. Lam. 3. 22. Mal. 3,6. And I confesse, Lord, that thy *mercy* is the cause that I haue not beene *long agoe confounded*. But, O my God, as thy mercy onely stayest thy Iudgement from falling vpon my hitherto; so I humbly beseech thee, in the *bovvels* of the mercie of *Iesus Christ*, (*in vvhom onely thou art vvell pleased*) Col.3, 12. Matt. 3,17. that thou wilt not deale with me *according to my deserts*, but that thou wouldest *freely* and *fully* remit vnto me all my sinnes and transgressions; Psa.15, 7; and 28, 4. Hosea 13,5. and that thou wouldest *vvash* them cleane from me, with the vertue of that most *precious blood*, which thy Sonne *Iesus Christ* hath *shed* for mee. Isa. 1, 16, 18. Matt. 9,12. For he *alone* is the *Physician*, and his *blood onely* is the *medicine* that can heale my *sicknes*. And hee is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpent* of my *sinnes* haue stung & poisoned my sick and wounded soule. And giue mee, I beseech thee, thine *holy Spirit*, which may assure me of mine *adop-*

1, Iohn 1,7. Ioh.13, 14.

tion, and that may confirme my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie me throughout, that my whole body, soule and spirit may bee kept vnblameable vntill the glorious comming of my Lord Iesus Christ*. And now, O Lord, I giue thee hearty *thankes* and *praise*, for that thou hast this *day* preserved me from all harmes and perils, notwithstanding all my sinnes & ill deserts. And I beseech thee likewise defend me this night from the *raging Lyon, which night and day seeketh to devoure me*. VVatch thou, O Lord, ouer mee this night, to keepe mee from his *tentations* and *tyranny*: and let thy mercy shield me from his vnappeaçable rage and malice. And to this end I *commend* my selfe into thy hand & protection: beseeching thee, O my Lord & God, not to suffer *Satan*, nor any of his evill *members*, to haue power to doe vnto me any hurt or violence *this night*. And grant, good Lord, that whether *I sleepe* or *wake, liue* or *dye*, I may *sleepe, wake, liue* and *dye*, vnto thee, and to the glory of thy *Name*, and the salvation of my *soule*. Lord blesse & defend all thy chosen people every where. Grãt our *King* a long and happy raigne ouer vs. Blesse our gracious Qu. *Mary*, *Prince Charles*, *Lady Mary*, the lady

Gal. 4, 5. 6. 1. *Thes.* 5, 23.

1. *Pet.* 5, 8.

Psalm. 31, 5.

Elizabeth, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness: Good Lord, giue mee grace to bee one of those *wise Virgins*, which may haue my *heart* prepared like a *Lampe* furnished with the *oyle of Faith*, & *light of good Workes*, to meete the *Lord Iesus*, the sweete *Bridegroome* of my *soule*, at his second and sudden *coming* in glory. Grant this, good Father, for *Christ Iesus* sake, my onely Saviour & Mediatour, in whose blessed Name, and in whose owne words I call vpon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Mat. 25, 2.

Afterwards say.

Thy grace, O Lord Iesus Christ; thy loue, O heavenly Father; thy comfort & consolation, O holy and Blessed Spirit, bee with mee, and dwell in my heart, this night, and evermore; Amen.

Then rising vp in a *holy* reverence, meditate as thou art putting off thy clothes.

Thine

Things to bee meditated vpon, as thou art putting of thy clothes.

1. THat the day is comming when thou muſt be as barely *vnſcript* of all that thou haſt in the *VVorld*, as thou art now of thy *clothes*: thou haſt therefore heere but the *vſe of* all things, as a *Stevvard* for a time, and that vpon *Accounts*. VVhileſt therefore thou art truſted vvith this *Stevvardſhip*, bee *vviſe* and *faithfull*.

Nudus in hunc mundū veni, nudus quoque abibo. *Luke* 16.3.

Matt. 24.2. *Iob* 17, 13.

2. VVhen thou feeſt the *bed*, let it put thee in minde of thy *graue*, which is now the *bed of Chriſt*: For *Chriſt* (by laying his holy *body* to reſt three dayes, and three nights in the *graue*) hath *ſanctified*, and (as it were) *vvarmed* it for the bodies of his Saints, to reſt and ſleepe in, till the morning of the Reſurrection: So that now, vnto the *faithfull*, death is but a ſweet *ſleepe*, and the *graue* but Chriſts *bed*, where their bodies *reſt* and *ſleep* in *peace*: vntill the joyfull *morning* of the *Reſurrection* ſhall *dawne* vpon them.

Vt ſomnus mortis ſic lectus imago ſepulchri. *Matt.* 12.40. 1. *Theſ.* 4.14. *Iſa.* 56. 2.

Iſa. 26, 20.

Let therefore thy bed-clothes repreſent vnto thee the mould of the Earth, that ſhall cover thee: thy *ſheetes*, thy *vvinding ſheete*: thy *ſleepe*, thy *death*: thy *vvaking*, thy *Reſurrection*. And being layde downe in thy bed, vvhen thou perceiueſt

Ps. 4. 8. sleepe to approach: say, *I will lay me downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously *opening* every Morning thy heart, and *shutting* it up againe every Evening, with the *Word of God in prayer*, as it were with a *locke* and *key*: and so *beginning* the day with Gods Worship, *continuing* it in his feare, and *ending* it in his favour, thou shalt bee sure to finde the *blessing* of *God* vpon all thy dayes labours and good endeavours: and at night thou mayest *assure* thy *selfe*, thou shalt sleepe *safely*, & *sweetly* in the armes of thy heavenly Fathers *providence*.

Thus farre of the Piety, *which every Christian, in* private *ought to practise* every *day*. *Now followeth that, which hee* (*being a* Housholder) *must practise* publikely *with his Family*.

Meditations for household Piety.

I. IF thou bee called to the government of a *family*, thou must not hold it sufficient to serue God, and liue vprighly in thine *owne* person: vnlesse thou cause *all* vnder thy *charge* to doe the same with thee. For the performance of *this* duty, God was so well pleased with *Abraham*, that hee would not hide from him his counsell. For (saith God *I know him that hee will command his Sonnes and his*

Gen. 18, 17, 19.

Houshold

Houshold after him, that they keepe the vvay of the Lord, to doe righteousneſſe and judgement, that the Lord may bring vpon Abraham, that hee hath ſpoken into him. And *Abraham* had 318 men-ſervants, which were thus *borne* and *catechized* in his Houſe; with whoſe helpe he reſcued alſo his nephew *Lot* from the captivitie of his enemies. And religiouſly valiant *Ioshua proteſteth* before all the people, that if they all would fall avvay from the true worship of God, yet *that hee and his Houſe vvould ſerue the Lord.* And God himſelfe giues a ſpeciall charge to all Houſe-holders, that they doe *inſtruct* their Family in his *VVord*, and *traine them* vp in his *feare* and ſervice. *Theſe vvords vvhich I command thee this day, shall bee in thy heart, and thou shalt vvhet them continually vpon thy Children, and shalt talke of them, vvhen thou tarrieſt in thine Houſe, and as thou vvalkeſt by the vvay, and vvhen thou riſeſt vp, &c. Thou shalt feare the Lord thy God and ſerue him.* *David* according to this Lavv, had ſo ordered his family, *That no deceitfull perſon should dvvell in his houſe, but ſuch as vvould ſerue God, and vvalke in his vvay.* And Religious *Heſter* had taught her *Maides* to ſerue God in *faſting and prayer.* And (the more to further thy *family* in the *zeale* of Religion) ſettle ever thy

Gen. 14, 14.

Ioh. 24, 15.

Deut. 6, 6, 7.

Pſalm. 101, 6. Heſt. 4. 16.

chiefest affectiō on *those* whom thou shalt perceiue to bee best addicted to *true Religion*. This also will turne to their owne *aduantage* in a double respect: First, God will the rather blesse and prosper the *labour* and handworke of such *godly* seruants. For *Laban* perceiued *that God blessed him for Iacobs sake*. And *Potiphar* saw, *that the Lord made all that Ioseph did, to prosper in his hand*, yea, when innocent *Ioseph* was cast into Prison, *his Keeper saw, that whatsoeuer hee did, the Lord made it to prosper*; and therefore the *Keeper* committed all the *charge of the Prisonerr* into *Iosephs* hand. Secondly, the *trustier* a Man doth serue *God*, the *faithfuller* he will serue *thee*.

Gen. 30, 27.

Gen. 39, 3.

Gen. 39, 22, 23.

2. If every *Housholder* were thus carefull, according to his *duty*, to bring vp his Children and Family in the *seruice* and *feare of God* in his *owne* house, then the House of God should bee better filled, and the *Lords Table* more frequented every *Sabbath* Day; and the Pastours *publike* Preaching & labour would take *more* effect than it doth. The *streets* of townes and Cities would not *abound* with so many drunkards, swearers, whore-mongers, and prophane scorners of true *Piety and Religion*; *Westminster Hall* would not be so full of contentions, wrangling suits, & vnchristian *debates*; & the *prisons* would

not be every Sessions so full of Thieues, Robbers, Traitors, & Murtherers. But (alas) *most* Houholders make no other vse of their *Seruants*, than they doe of their *Beasts*, whilest *they* may haue their *Bodies* to doe their seruice, they care not if their *Soules* serue the *Deuill*. Yet the common *complaint* is; that *faithfull* & *good* seruants are *scarce* to bee found. True; but the reason is, because there are so many *prophane* and *irreligious Masters*: for, the example & instruction of a *Godly* and *Religious Master*, will make a good and faithfull *Seruant*, as may witnesse the exãples of *Abraham*, *Ioshua*, *Dauid*, *Cornelius*, &c. who had *good* seruants, because they were Religious Masters, such as were carefull to make *their* seruants *Gods* seruants.

It is the *chiefe* labour and care of most mẽ, to *raise*, & to *aduance* their *house*; yet let them *rise vp early*, & *lye downe late*, *and eate the Bread of carefulnesse*, all will be but in vaine, for except *the Lord build a House*, (that is, raise vp a Family) *they labour in vaine*. For God hath sealed this, as an *irrevocable* decree, that *he will powre his wrath vpon the Families that call not vpon his Name*: yea: *God will take the Wicked, & plucke him out of his Tabernacle, and roote him out of the Land*, &c. Yea, when his *iniquities* are

Psal 27, 1, 2. *Ier*. 10, 25. *Psalm*. 52, 7.

Lev. 18. 25. *are full*, hee will make *the Land* to *spue out every Cananite*. *Religion* then and the *Service* of God in a Family is the *best* building, and *surest* entayling of Houſe and Land, to a *man* and his *poſterity*: for the *righteous* Man *ſhall inherit the Land, and dvvell therein for ever.*

Pſ. 37. 29.

As therefore thou deſireſt to haue *the bleſſing* of God vpon thy *ſelfe*, and vpon thy *Family*, either before or after thine owne priuate deuotion, call every morning *all* thy *Family* to ſome *conuenient* roome; & firſt, either reade thy ſelfe vnto them a Chapter in the *VVord* of God, or cauſe it to bee read diſtinctly by ſome *other*. If *leaſure* ſerue, thou mayeſt *admonish* them of ſome *remarkeable* good *notes*, and then kneeling downe with them in *reuerent* ſort, as is before deſcribed, pray vvith them in this manner:

a Origen, *would haue the word expounded in Chriſtian houſes*, Hom. 9. in Leuit. Auguſtine *ſaith: that vvhich the Preacher is in the Pulpit, the ſame the Houſholder is in the houſe.*

Morning Prayer for a Family.

O Lord our God and heauenly *Father*, who art the onely Creatour and Gouernour of Heauen and Earth, and all things therein contained, wee confeſſe that vvee are *vnvvorthy* to appeare in thy ſight and preſence, conſidering our manifold ſinnes, which wee haue committed againſt *Heauen and before thee*: and hovv that

wee

wee haue beene *borne* in sinne, and doe *daily* breake thy holy *Lawes* and Commaundements, contrary to *our* knowledge and consciences; albeit that wee *knowe* that thou art our *Creator*, who hast *made* vs; our *Redeemer*, who hast *bought* vs with the *blood* of thy *onely* begotten Son; and our *Comforter*, who bestowed vpon vs all the good and holy *graces*, which wee enjoy in our soules and bodies. And if thou houldest but deale with vs, as our wickednesse, and vnthankefulnesse haue deserved; what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life; and in the VVorld to come *wrath* and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, and in the *confidence* which we haue in thy vnspeakable and endlesse mercy in thy Sonne, our Saviour *Iesus Christ*: wee thy poore servants, appealing from the Throne of *Iustice* (where wee are iustly lost and condemned) to thy Throne of *Grace*, (where Mercy *reigneth*, to pardon *abounding* sinne:) doe from the *bottome* of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences and misdeeds: that by the vertue of the precious blood of Iesus Christ, thine innocent *Lambe*, which hee so *abundantly* shed (*to take away the*

sinnes

sinnes of the VVorld, all our sinnes both *originall* and *actuall*, may bee cleansed and washed from vs, as that they may *never* bee laid to *our* charge, nor ever haue power to rise vp in Iudgement against vs. And wee beseech thee, good *Father*, for *Christ* his death & passion's *sake*, that thou wilt not suffer to fall vpon vs that fearefull curse and vengeance, which thy Law hath *threatned*, and our sinnes haue justly deserved. And for as much, O Lord, as we are taught by thy VVord, *that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like* inordinate livers, *shall not inherite the Kingdome of God:* powre the grace of thy *Holy Spirit* into our hearts, whereby wee may bee *enlightned* to see the filthinesse of our *sinnes*, to abhorre them: and may be more & more *stirred* vp to liue in *newnesse* of life, & loue of thy *Majestie*; so that we may dayly encrease in the obedience of thy *VVord*, & in a conscionable care of keeping thy *Commandements*.

And now, *O Lord*, wee render vnto thee most hearty *thankes*, for that thou hast elected, created, redeemed, called, justified, and sanctified vs in good measure in this *life*, and given vs an assured hope that thou wilt glorifie vs in thy *heavenly* Kingdome, when this mortall life is ended. Likewise

wee thanke thee for our life, health, wealth, liberty, prosperity, & peace; especially, O *Lord*, for the *continuance* of thy holy *Gospell* amõg vs, and for sparing vs so long, and giuing vs so gracious a time of *Repentance*. Also we praise thee, for all other thy mercies bestowed vpon vs; but especiall for preserving vs this night past, from *all dãgers* that might haue befalne our Soules and Bodies. And seeing thou hast now brought vs safe to the *beginning* of this day, wee beseech thee, *protect* and *direct* vs in the same. Blesse and defend vs in our *going out*, and *comming in*, this day and euermore. Shield vs, *O Lord*, from the *temptations* of the *Deuill*, and giue vs the custody of thy *holy Angels* to defend and direct vs in all our *wayes*.

And to this end, wee recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy *hands*, and almighty *tuition*. Lord defend them from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse* sinne, especially those whereũto our *natures* are most *prone*. *Set a watch before the doore of our lips*, that we offend not thy *Maiesty*, by any rash or false oathes: or by any lewd or lying speeches: giue vnto vs *patient minds*, *pure*

and

and chaste hearts, & all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better bee inabled to serue thee in holinesse and righteousnesse. And seeing that all *Mens* labour, without thy *blessing* is in vaine: blesse every one of vs in our severall places and callings, *direct thou the worke of our hands vpon vs, even prosper thou our hand-worke*; (for except thou *guide* vs with thy *grace*, our endeavours can haue no *good successe*.) And prouide for vs all things, which thou, O Father, knowest to be needfull for every one of vs, in our *soules* and *bodies* this day. And *grant* that wee may so *passe* thorow the *Pilgrimage* of this short *life*: that our *hearts* being not *setled* vpon any transitory things, which we meete with in the *way*, our *soules* may every day be more & more *ravished* with the loue of our *home*, and thine everlasting *Kingdome*.

Defend likewise, *O Lord*, thy Vniuersall Church, and every particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee liue. Preserue and defend from all euils and dãgers, our gracious KING CHARLES, our QVEENE, together with the Princes *Palatine* of *Rhene*, and the Religious *Princesse Elizabeth* their mother.

mother. Multiply their dayes in bliſſe and felicity: and afterwards *crovvne* them with everlaſting joy and glory. Bleſſe all our Miniſters and Magiſtrates, with all graces needfull for their places, and governe *thou* them, that they may governe vs in *peace & godlineſſe*: and of thy mercy, *O Lord*, comfort all our Brethren that are diſtreſſed, ſicke, or any way comfortleſſe, eſpecially thoſe who are affliſted either with an *evill* Conſcience, becauſe they haue ſinned againſt thy *Word*, or for *a good* Conſcience, becauſe they will not ſinne againſt thy *truth*. Make the *firſt* to know, that not one drop of the blood of *Chriſt* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, vpon repentance, for the greateſt ſinnes of the chiefeſt ſinner in the VVorld. And for the other, let not, O Lord, thy *long ſufferance* either too much *diſcourage* them, or too much *encourage* their enemies: but grant them *patience* in ſuffering, and a gracious and ſpeedy *deliverance*, which way may ſtand beſt with their *comfort* and thy *glory*.

Giue every one of vs grace, to bee alwayes mindefull of his laſt end, and to bee prepared with faith and repẽtance, as with a *VVedding-garment*, againſt the time that thou ſhalt call for vs out of this ſinfull VVorld. And

that in the meane while wee may so in all things, and aboue all things, seeke thy *glory*, that when this *mortall* life is ended, wee may then be made *partakers* of *immortality*, and life *eternall* in thy most blessed and glorious *Kingdome*.

These, and all other graces, which thou, O Father, seest to be necessary for vs, and for thy whole *Church*, wee humbly beg and craue at thy *hands*, cõcluding this our imperfect prayer in that *absolute* forme of prayer, which Christ himselfe hath taught vs, saying: *Our Father which art in Heaven, &c.*

After prayer, let every one of thy Houshould (taking in the feare of God, such a breake-fast or refreshing, as is fit) depart: the children *to Schoole, the* seruants *to their worke*: every one *to his office, the* Master *and* Mistresse *of the Family to their Callings, or to some* honest *exercise for recreation, as they thinke fit.*

The Practice of Piety at Meales and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is covered, ponder with *thy selfe* vpon these *Meditation*: to worke a deeper impression in thy heart, of Gods *fatherly providence* and *goodnesse* towards thee.

Medi.

Meditations before Dinner and Supper.

MEditate that *Hunger* is like the ſickeneſſe called a *Wolfe*: which if thou doeſt not feed, will devoure thee. & eate thee vp: & † that meate & drinke are but as *Phyſicke*, or meanes which God hath ordained to releeue and cure this *naturall infirmitie*, and neceſſity of man. Vſe therefore to eate and to drinke, rather to ſuſtaine and refreſh the *vveakneſſe* of Nature, than to ſatisfie the ſenſuality and delights of the fleſh. Eate therefore to liue, but liue not to eate. A *Skavenger*, whoſe living is to *ſcrape*, is to bee preferred before him that liveth but to *fill* Privies. There is no ſervice ſo *baſe*, * as for a man to bee a *ſlaue* to his *belly*. The *Apoſtle* termeth ſuch, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldly name them, as the Scriptures doe other *Idols*, a *Gillulim*, Dungiegods, *Hab.* 2. 18. *Ezek.* 20. *King.* 17. 12. as no one action (Gods ordinance excepted) makes a man more to reſemble a *Beaſt*, than eating and drinking, ſo the *abuſe* of eating and drinking, to *ſurfetting*, *drunkenneſſe*, and *ſpevving*, makes a *man* more *vile* than a *Beaſt*.

II. Meditate of the *omnipotency* of God, who made all theſe Creatures of

† Hoc me docuiſti, ut quemadmodum medicamenta, ſic alimenta ſumpturus, accedam. *Aug. lib.* 10. *Conf.*

* Majorſum & ad majora genitus, quam ut mancipium ſim mei corporis, *Senec.* a *Of* Galat. *which ſignifieth mans dung, as Ezech.* 4, 15, 17.

Heb. 11. 3. Pſ. 145, 15, 16.

of *nothing*: of his *vvisedome*, who feedeth so many *infinite creatures* throw the vniversall VVorld, maintaining all their liues, which hee hath given them; which surpasseth the wisedome of all the *Angels* in Heaven: and of his *eternall mercy* and *goodnesse*, in feeding also his *very enemies*.

Mat. 5, 14, 45. Vide Acts. 14. 17. Ob hanc causam Gentiles mensas sacras & festa nomina habant. Vides.

III. Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, haue lost their liues, to become food to nourish thee: and how *Gods prouidence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*, & how by these dead Creatures hee maintaines thee in *health* and *life*.

IV. Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bounty*, *goodnesse*, and *mercy* towards *thee*, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so *gracious a God*, to be abused by scurrility, ribaldry, or swearing: or thy **fellovv brother*, by disgracefull *backe-biting*, *taunting*, or *slandering*.

* S. August. had vvritten over his table. Quisquis amat dictis absentum rodere famam, Hanc mensam vetitam noverit esse sibi. *Pesid. de vita Augus.*

V. Meditate, how that thy Master *Iesus Christ* did never *eate* any *food*, but *first* hee blessed the Creatures, & gaue *thankes* to his heavenly Father for the same. And after his last *Supper*, wee reade that *hee sung a Psalme*.

Luke 9. 16. *Mat.* 14. 19, & 15. 36. *Mark.* 6, 41, and 8, 6. *Luke* 24, *Joh.* 6. 11. *Mark.* 16. 30.

For

For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the Prophets: For, *The people would not eate at their Feast, till* Samuel *came to blesse their meate.* And, saith *Ioel* to Gods people: *You shall eate and bee satisfied, & praise the Name of the Lord your God.* This also was the practice of the *Apostles.* For S. *Paul* in the ship, gaue *thankes before meate*, in the presence of *all* the people that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy presidents that haue followed him, and gone before thee. It may be, because thou hast never vsed to giue thankes at meales, therefore thou art now ashamed to begin. Thinke it no shame to *doe* what *Christ* did; but bee rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gaue his Father such great thankes for a Dinner of *Barley bread, and broyled Fish*; what thankes should such a *sinnefull man* as thou art, render vnto God, for such *variety of good* & dainty cheere? How many a true Christian would be glad to *fill* his belly with the morsels which thou *refuseſt*, and doe *lacke* that which thou *leaveſt*? How *hardly* doe others *labour* for that which they eate, & thou hast thy foode *prouided*

Deut. 8,10.

2. *Sam.* 9.13. *Ioel* 2.26.

Act. 27,35.

Ioh. 6, 11, & 21,9.

† Dan. 5.14. * Acts 17.28. a Iob 17.14. b Psal. 96.12. c Gen. 3.17. 1. Tim. 4.3. d Mat. 14.6. Leui. 26.26. e Ezec. 4.16, & 5.16. 1. Sam. 9.13. f Mat. 4.4. Luke 24.30. 1. Cor. 10.3. Rom. 14.6. 1. Thess. 5.18. Eccl. 29. 17. Luke 21.34. Eccl. 31.20. Nehe. 6.10. Amos 6.6.

for thee, without either *care or labour*? To conclude, if † *Pagan Idolaters* at their Feasts, were accustomed to *praise* their false *gods*: what a shame is it for a *Christian* (at his Dinners and Suppers,) not to * *praise* the *true God, in whom wee liue, moue and haue our being?*

VI. Meditate, that thy *body*, which thou doest now so daintily *feed*, must bee (thou knowest not how soone) meate for *Wormes*: a *When thou shalt say to corruption, Thou art my Father; & to the Worme, Thou art my Mother, & my Sister.*

VII. Meditate, how that many b *Mans Table is made his Snare*, so that through his intemperancy & vnthankefulnesse, the meat which should nourish his body, *kils* him with a *surfeit*: in so much, that more are killed with this *snare* c than with the *Sword*. And seeing that since the d *Curse*, the vse (as of all creatures, so likewise) of meate & drinke, is vnto vs e *vnpleasant*, till the same be *sanctified* by the *Word* of God, and *Prayer*: and that f *Man* liveth not by *Bread onely*, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *Staffe of Bread*. Sit not therefore downe to eate, before you pray, & rise not before you giue God *thankes*. Feed to suffice *Nature*, yet rise with an appetite: and remem-

ber

ber thy poore Christian *brethren* who suffer hunger, and want those *good things* wherewith thou doest abound.

These things, or some of them premeditated: (if there bee not a Samuel *present)* lift vp with all comely reverence *thy heart, with thy hands and eyes, vnto the* great Creatour *and Feeder of all* Creatures: *and before Meate pray vnto him thus:*

1, Sam. 9, 13. Matt. 14, 19.

Grace before meate.

O Most gracious God, and loving Father, who feedest all *Creatures* living, which depend vpon thy divine *prouidence*, wee beseech thee *sanctifie* these Creatures, which thou hast ordained for vs: giue them vertue to nourish our bodies, in *life* and *health*: and giue vs grace to receiue them *soberly*, and *thankefully*, as from thy hands: that so in the *strength* of these & other thy *blessings*, wee may walke in the *vprightnesse* of our hearts, before thy *face* this day and all the dayes of our liues: through Iesus Christ our Lord and onely Saviour, *Amen.*

Psalm. 104. 27. Ioel 1. 10. Psalm. 147, 9. Iob 39, 3. 1, Tim. 4, 5. 1, King. 19, 8.

Or thus.

MOst gracious God, and mercifull Father; wee beseech thee *sanctifie* these Creatures to our vse: make them *healthfull* to our nourishment; and vs *thankefull* for all thy blessings, through Christ our *Lord* and onely Saviour, *Amen.*

Another Grace before meate.

OEternall God, *in whom wee liue, moue, and haue our being,* wee beseech thee blesse vnto thy Servants these Creatures, that in the *strength* thereof wee may *liue,* to the setting forth of thy *praise* and *glory*: through Iesus Christ our Lord and onely Saviour, *Amen.*

After every male, bee carefull of thy selfe & thy Family, as Iob *was for himselfe and his Children,* Iob 1. 4. *lest that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might bee either offensiue to God, or injurious to Man: And therefore with the like comely gesture and reverence giue thanks vnto God, and pray in this manner:*

BLesſed be thy holy Name, O Lord our God, for these thy good be-

nefits

nefits, wherewith thou haſt ſo *plentifully* at this time *refreshed* our bodies: O Lord, vouchſafe likewiſe to *feed* our *ſoules*, with the *ſpirituall food* of thy holy *VVord* & *Spirit*, vnto life everlaſting. Lord defend and ſaue thy whole *Church*: our gracious King *Charles*, Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely iſſue: Forgiue vs our ſinnes, and vnthankefulneſſe, paſſe by our manifold *infirmities*, make vs all mindfull of our *laſt ends*, and of the *reckoning* that we are to make to thee therein. And in the meane while grant vnto vs health, peace, & truth, in Ieſus Chriſt our Lord, & onely Saviour, *Amen*.

Or thus:

BLeſſed bee thy holy Name, (O Lord) for theſe thy good benefits, wherewith thou haſt refreſhed vs at this time. Lord forgiue vs all our ſins & frailties: ſaue & defend thy whole *Church*, our King and royall *Poſterity*, and grant vs health, peace, & truth, in Chriſt our onely Saviour, *Amen*.

Or thus.

WEe giue thee thankes (O Heavenly *Father*) for *feeding* our bodies ſo graciouſly with thy good

creatures, to this temporall life: beseeching thee likewise to feede our soules with thy holy VVord, vnto life everlasting. Defend (O Lord) thine universall *Church*, the *King*, and his Royall *Posterity*, and grant vs continuance of thy *grace* and *mercy*, in Christ our onely Saviour, *Amen*.

The Practice of Piety at Evening.

At Evening, vvhē the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that vvas prescribed in the Morning. Then (in the holy imitation of our Lord, *& his* Disciples) *sing a* Psalme. *But in singing of Psalmes, either after Supper, or at any other time, obserue these* Rules.

Rules to bee obserued in singing *of Psalmes.*

1. BEware of singing *divine Psalmes* for an *ordinary recreation*; as do men of impure Spirits, who sing holy *Psalmes*, intermingled with prophane *Ballads*. They are *Gods VVord*, take them not in thy mouth in vaine.

Matt. 22, 43.

2. Remember to sing *Davids Psalmes* with *Davids Spirit*.

3. Pre-

3. Practise Saint *Pauls* rule: *I will sing with the Spirit, but I will sing with the understanding also.* 1. Cor. 14, 15.

4. As you *sing*, vncouer your *heads*, and behaue your selues in comely reuerence, as in the sight of God, singing to God, in Gods owne VVords: but bee sure that the matter makes more melody in your *hearts*, then the *Musicke* in your *Eares*: for the singing with a grace in our hearts, is that which the *Lord* is *delighted* withall, according to that old Verse: 1. Cor. 11, 4. Eph. 5, 19. Col. 3, 16.

Non vox, sed votum; non musica chordula, sed cor;
Non clamans, sed amans, psallit in aure Dei.

Tis not the voyce, but vow,
Sound heart, not sounding string:
True zeale, not outward shew,
That in Gods eare doth ring.

5. Thou maist, if thou thinke good, sing all the *Psalmes* over in order: for all are most divine and comfortable. But if thou wilt chuse some *speciall Psalmes*, as more fit for some *times*, and *purposes*: and such, as by the oft vsage, thy people may the *easier* commit to memory:

Then

Then sing:

In the Morning, *Psal.* 3.5.16.22. 144.

In the Evening, *Psal.* 4.127.141.

For mercy after a sinne committed, *Psal.* 51.103.

In sickenesse, or heavinesse, *Psal.* 13.88.90.91.137.146.

When thou art converted, *Psal.* 30.32.

On the Sabbath Day, *Psal.* 1.92. 95.

In time of joy, *Psal.* 80.98.107. 136.145.

Before Sermon, *Psal.* 1.12.147. the 1 and 5 *part* of the 119.

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Psal.* 22.23. 103.111.113.

For spirituall solace, *Psal.* 15.19. 25. 46.67.112.116.

After wrong & disgrace received, *Psal.* 42.69.70.140.144.

After

After the Psalme, all kneeling downe in reverent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus:

Evening Prayer for a Family.

O Eternall God, and most gracious *Father*, wee thine vnworthy Servants, here assembled, doe cast downe our selues, at the foot-stoole of thy *grace*, acknowledging that wee haue inherited our *Fathers* corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in vs naturally there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophanenesse, distrust, *too much* loue of our selues, and the VVorld; *too little* loue of thee, and thy Kingdome, but empty and voyde of faith, loue, patience, and every spirituall grace. If thou therefore shouldest but enter into judgement with vs, and search out our naturall corruption, and obserue all the cursed fruits and effects that wee haue derived from thence: *Satan* might justly challenge vs for his *owne*, and wee could not expect any thing from thy Majesty, but thy wrath & our condemnation, which

We

we haue long agoe deserved. But good Father, for *Iesus Christ* thy dear Sonnes sake, *in whom onely thou art well pleased*, and for the merits of that bitter death and bloudy passion which wee beleeue that hee hath suffered for vs: haue mercy vpon vs, pardon and forgiue vs all our sinnes, and free vs from the *shame* and confusion which are due vnto vs for them, that they may never *seaze* vpon vs to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created vs to serue *thee*, as all other Creatures to serue *vs*; so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may haue the inward *sight* & *feeling* of our *sins* and naturall corruptions, & that we may not be *blinded* in *them* through *custome*, as the *Reprobates* are: but that we may more & more loathe them, endeavouring by the vse of all good meanes to overcome and get out of them. Oh let vs *feele* the *power* of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising vp our *soules* to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer vs not to be drowned in the streame of those filthy vices and sinfull

Matt. 3,17.

Rom. 6. 6. *Phil.* 3,10.

all pleasures of this time, where-with thousands are carried head-long to eternall destruction: but holy frame vs more & more to the likenesse of thy Sonne *Iesus Christ*, that in righteousnesse and true holi-nesse, wee may so serue and glorifie thee, that living in thy *feare*, and dying in thy *favour*, vve may in thine appointed time, attaine to the blessed resurrection of the *just*, vnto eternall *life*. In the meane while, O Lord, increase our *faith* in the svveet promises of the *Gospell*, and our re-pentance from *dead* vvorkes, the as-surance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our loue vnto thy Children, especially those, vvhom wee shall see to stand in *need* of our helpe & comfort: That so, by the fruits of *Piety*, and a righteous life, wee may bee assured that thy holy Spirit doth dvvell in vs, and that we are thy Children by *Grace* and *Adop-tion*. And grant vs, good Father, the continuance of health, peace, maintenance and all other out-vvard things: so farre forth, as thy Divine VVisedome shall thinke meete and necessary for every one of vs.

And here, *O Lord*, according to our bounden duty, wee confesse, that thou hast beene exceeding mercifull

vnto

vnto vs all, in things of this life: be infinitely more mercifull in the things of a better life, and therefore we doe here from our very soules tender vnto thee all humble & hearty thankes, for all thy *blessings* and benefits bestowed vpon our soules & bodies, acknowledging *thee to be* that *Father of light, from whom we* Iam. 1, 17. *haue receiued all these good and perfect gifts:* and vnto thee alone for them wee ascribe to bee due all glory, honour and praise, both now and evermore. But more especially, wee praise thy Divine Majesty, for that thou hast defended vs this day from all perils and dangers: so that none of those judgements (which our sinnes haue deserved) haue falne vpon any one of vs. Good Lord, forgiue vs the sins which this day wee haue committed against thy Divine *Majesty*, and our *Brethren:* and for Christ his sake, be reconciled vnto vs for them. And wee beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect vs, and all that Psal. 78, 49. belong vnto vs this night, from all danger of fire, robbery, terrours of evill angels, or any other feare or perill, which for our sins might iustly fall vpon vs. And that we may be safe Psal. 91, 5. *vnder the shadow of thy wings*; vnto here commend our bodies and soules and all that wee haue, vnto thine Al-

mighty

mighty protection. Lord bleſſe and defend both vs and them from all euill. And whileſt wee ſleepe ; doe thou, *O Father*, who neuer ſlumbreſt nor ſleepeſt, watch ouer thy Children, and giue a charge to thy *Holy Angels*, to *pitch their Tents* round about our Houſe and dwelling, to *guard* vs from all dangers : That ſleeping vnto thee, wee may in the next morning bee wakened by *thee*, and ſo being *refreshed* with moderate ſleepe, wee may bee the fitter to ſet forth *thy glory* in the conſcionable duties of our callings.

And wee beſeech thee, O Lord, to bee mercifull likewiſe to thy whole Church ; and to continue the tranquillity of theſe Kingdomes, wherein wee liue, turning from vs thoſe plagues which the *crying ſinnes* of this Nation doe *cry* for.

Preſerue our Religious King *Charles* ; from all dangers and *Conſpiracies* ; bleſſe our gracious Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely iſſue : bleſſe all our Magiſtrates & *Miniſters*, all that feare thee, and call vpon thy *Name*, all our Chriſtian Brethren & Siſters, that ſuffer ſickneſſe, or any other affliction or miſery, eſpecially thoſe, vvho any where doe ſuffer perſecution for the teſtimony of thy *Holy Goſpell*, grant

them patience to beare thy crosse, & deliverance, when and which way it shall seeme best to thy Divine vvisedome. And Lord, suffer vs never to forget our last ends, and those reckonings, which then wee must render vnto thee. In health and prosperity make vs mindefull of sickneſſe, and off the *evill day* that is behind, that theſe things may not overtake vs as a *ſnare*, but that wee may in good measure, like vvise *Virgins*, bee found prepared for the comming of *Christ*, the ſvveet *Bridegroome* of our ſoules. And now, Oh Lord, most holy and just, wee confeſſe that there is no cauſe why *thou* (who art ſo much displeaſed with ſinne) ſhouldeſt heare the *Prayer* of ſinners; but for his ſake onely who ſuffered for ſinne, and ſinned not. In the onely mediation therefore of thine *eternall Sonne Ieſus*, our Lord and Saviour, wee humbly begge theſe, and all other graces, which thou knoweſt to bee needfull for vs, ſhutting vp theſe our *imperfect* requeſts, in that *moſt holy* Prayer, vvhich *Christ himſelfe* hath taught vs to ſay vnto thee, *Our Father, &c.*

Luke 21.35. Mat. 25.3. &c.

Thy Grace, O Lord Ieſus Chriſt, thy loue, O heavenly Father; thy comfort & conſolation, O holy and bleſſed Spirit, bee vvith vs, and remaine vvith vs this night, and for evermore, Amen.

Then

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Temples* of the holy Ghost, let them in the feare of *God* depart every one to his rest: vsing some of the former private *meditations* for Evening.

Thus farre of the House-holders publique *Practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church, on the* Sabbath Day.

Meditations of the true manner of practising Piety on the Sabbath Day.

ALmighty God will haue himselfe worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joyned together in a visible *Church*: that by this meanes he may bee knowne not onely to be *God* and *Lord* of every *singular* person; but also of the Creatures of the *whole vniversall* VVorld.

Quest. But why doe not wee *Christians*, vnder the *New*, keep the *Sabbath* on the same seventh day, whereon it was kept vnder the *Old Testament*?

Answer; because that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands vs to heare, did alter it from

Mat. 12, 1. *Deut.* 18, 18. 19.

that *seventh* day, to this *first* day of the VVeeke, whereon wee keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, [a] *breathed* on the Apostles the *Holy Ghost*, and gaue them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *every first day* of the weeke, during the forty dayes hee continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first *day* of the weeke, the Apostles were assembled) during which time, hee gaue Commandements vnto the Apostles, and *spake vnto them those things which appertaine to the Kingdome of God*, that is, instructed them how *they* should thoroughout the Churches (which were to bee converted) change the *Sabbath* to the *Lords* Day: the bodily sacrifices of Beastes, to the spirituall *sacrifices* of *prayse*, *prayer*, and *contrite hearts*; the † Leviticall *Priesthood* of the *Lavv*, to the *Christian Ministery* of the *Gospell*: the Iewish *Temples* and *Synagogues*, to *Churches* and *Oratories*:

[a] Iohn 20.22. 26. * Acts 1.2.3. Cyrill bids vs note, that S. Iohn doth not simply set downe the māner of Christs appearing vnto Thomas, but all the circumstance of the time (post dies octo) whence hee concludes thus: Diem igitur octavū, Dominicum diem esse necesse est, Cyr. in Iohan. lib. 12. cap. 38. † Heb. 7. 11. 12. Eph. 4.8.11. 12.13.

the

the *Old* Sacraments of *Circumcision* and *Passeover*, to *Baptisme* and the *Lords Supper*, *&c.* as may appeare by the like phrase, *Acts* 19, 8. and *Acts* 28, 23. *Col.* 4. 11. but for the whole summe of *Pauls* Doctrine, by which was wrought all these *changes*, where it tooke effect. So that as Christ was forty dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the *Church* vnder the *Law*: so he continued forty dayes teaching his Disciples in *Sion* what they should preach and how they should governe the Church vnder the *Gospell*. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach; and how they should governe his Church to the VVorlds end; it is not to be doubted, but that within those forty dayes, hee likewise ordained, on what day they should *keepe* their *Sabbath*, and ordinarily doe the workes of their Ministery, especially seeing that vnder the Old Testament, God shewed himselfe as carefull, both by his Morall & Ceremoniall Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to bee omitted, that the *Lord*, [a] who hath times and seasons in his owne *power*, appointed this *first Day* of the weeke, to be the very day [b] wherein he set downe

Eph. 4. 1, 11, 12.

[a] *Acts* 1. 7.

[b] *Acts* 2, 1, *&c.*

from Heaven the *holy Ghost* vpon the Apostles, so that vpon that day, they first began, and ever after continued the publike exercising of their Ministery, in the [a] preaching of the VVord, the [b] administration of the *Sacraments*, & the [c] loosing of the sins of *penitent* sinners. Vpon these and the like grounds, [d] *Athanasius* plainely affirmeth, that the *Sabbath* Day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the *Christian Sabbath* is called the [e] *Lords Day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the [f] *Lord* honoureth the *one*, so doth it the other. And as the Lord of the Sabbath, by his *royall* Prerogatiues, and *transcendent* authority, coulde; so he had also reason to change the Holy *Sabbath* from the seventh day to *this*, whereon we keepe it. For, as cõcerning that seventh *day*, which followed the six dayes, wherein God finished the Creation: there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority or vpon greater reason & occasion, it might very well be changed

a *Acts* 2, 1, 4.
b *Acts* 2, 38, 41. 42.
c *Acts* 2, 38. 39.
d *Athan.* in frontispicio, hom. de sent.
e *Apoc.* 1, 10. *The Scripture of the New Testament gines not this honourable title to any thing, but onely to the blessed Sabbath & holy Supper. For as the substituted the Lords Supper in stead of the Passouer: so did hee the Lords Day, in the Iewish Sabbaths room.*
f 1. Cor. 11. 20.

ged and altered vnto *some* other seventh day. For the Commandement doth * not say, Remember to keepe holy *the seventh day, next following the sixth day of the creation*, or this, or that *seventh* day: but indefinitely remember that thou keepe Holy a *seventh Day*. And to speake properly, as wee take a day for the *distinction of time*, called either a day *naturall*, consisting of 24 houres; or a day *artificiall*, consisting of 12 houres, from Sun-rising, to Sun-setting: and withall consider the Sunne standing *still* at noone, in *Ioshuahs* time, the space of a whole day: & the Sunne *going backe* tenne degrees (*viz.* fiue houres, almost halfe an artificiall day) in *Ezechias* time: the *Ievves* themselues could not keepe their Sabbath vpon that *precise* and *just distinction of time*, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of *Meridians*, and the *unequall rising* and *setting* of the Sunne, every day varieth in some places a *quarter*, in some a *halfe*, in others a *whole* day: Therefore the Ievvish *seventh day*, cannot precisely bee kept at the *same instant* of time, every where in the world.

Now, our Lord *Iesus* having autority, as *Lord over* the *Sabbath*, had

* *H. Wolph. Chron. de Tēp. lib. 2, c. 1. pag. 92. Legis substantia est, lex diebus terrenis negociis incumbere, septima divino cultui dare operam.*

Iosh. 10, 12, 13.

2. King. 20, 11.

Christoph. Helvit. Syst. cont. Theol. cum Iudæis c. de Sab.

Matt. 12, 8.

likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish* seventh Day, vnto the seventh Day, whereon Christians doe keepe the Sabbath.

1. Because, that by his *Resurrection* from the deade, there is wrought a *newe spirituall Creation* of the VVorld without which all the Sonnes of *Adam* had beene turned to everlasting *destruction*, and all the workes of the first Creation had ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith that [a] *Old things are passed away, and all things are become newe*: [b] *newe* Creatures, [c] *newe* people, [d] *newe* men, [e] *newe* knowledge, [f] *newe* Testament, [g] *newe* Commandements, [h] *newe* names, [i] *newe* way, [k] *newe* song, [l] *newe* garment, *newe* wine, *newe* vessels, [m] *newe* Ierusalem, [n] *newe* Heaven, & [o] a *newe* Earth. And therfore of necessity there must be instead of the old, a *newe* [p] Sabbath day, to honour and praise our Redeemer, and to meditate vpon the *worke* of our Redemption, and to shew the new change of the *Old* Testament.

2. Because that on this day *Christ rested* from all the *sufferings* of his *passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the *first*

a *Isa.* 65, 17. *Isa.* 66, 22. *Psalm.* 90, 3. 2. *Cor.* 5, 17. b *Gal.* 6, 15. c 1. *Pet.* 2, 10. d *Eph.* 4, 14. e *Col.* 3, 10. f *Mat.* 26, 28. g *John* 12, 14. h *Apoc.* 2, 17. i *Heb.* 10, 20. k *Apoc.* 3, 9. l *Luke* 5, 36. m *Apo.* 21, n 2 *Pet.* 3, 13. o *Isa.* 66, 22. *Heb.* 4, 9.

creation, whereby *God* mightily manifested himselfe vnto his creature, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore cals it *mine holy Day*: much more doth the *newe Creatio* of the VVorld, effected by the resurrection of *Christ* whereby *hee mightily declared himselfe to be the Sonne of God* deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called *the Lords Day*: For, as the deliverance out of the captivity of *Babylon*, being greater, tooke avvay the name from the deliverance out of the *bondage of Egypt*: so the *day* whereon *Christ* finished the *Redemption* of the world, did *more* justly deserue to haue the Sabbath kept on *it*, than on that day, wherein *God* ceased from *creating* the VVorld. As therefore in the *Creation*, the *first day* wherein it was finished, was *consecrated* for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seventh *day* kept, according to *Gods* morall Commandement. The *Ievves* kept the *last* day of the VVeeke, beginning their *Sabbath* with the *Night*, when *God* rested: but Christians honour the Lord *better*, on the *first* day of the *vveeke*, beginning the *Sabbath*

Isa. 58,13.
Rom. 1,4.
Apoc. 1.10.
Ier. 23. 7,8.
Gen. 2. 2.
Lev. 23,32.
Neh. 13,19.

with the *day*, when the *Lord* arose. They kept their *Sabbath* in remembrance of the VVorlds Creation: but *Christians* celebrate it in *memoriall* of the VVorlds *Redemption*: yea, the *Lords* Day, being the *first* of the *Creation* and *Redemption*, puts vs in mind both of the making of the *old*, and redeeming of the *newe* world.

Mat. 28.1. *Acts* 20,7, 11.

As therefore vnder the *Old Testament*, God, by the *glory* consisting of *seven Lamps*, *seven Branches*, *&c.* put them in remembrance of the *Creation*, *light and Sabbaths rest*: So vnder the *Newe Testament*, *Christ the true light of the VVorld*, approacheth in the *middest of the Lamps*, *and seven golden Candlesticks*, to put vs in minde to honour our Redeemer, in the *light of the Gospell*, of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the Creation; it stood with *great* reason, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day diminish* the glory of the *Sabbath*: but rather being added, *augmits* the *dignity* thereof: as the name *Israel*, added vnto *Iacob*, made the Patriarke the more *renowned*.

Exod. 25,31.

Apoc. 1,13.

The reason taken from the exãple of *Gods resting* from the *worke* of the *Creation* of the *VVorld*, continued in force, till the *Son* of *God ceased* from the

Gen. 32,28.

the worke of the *Redemption* of the *World*, and then the *former gaue* place to the latter.

4. Becauſe it was foretold in the *Old Teſtament*, that the *Sabbath* ſhould bee kept (vnder the *Newe Teſtament*) on the *firſt day* of the weeke.

For firſt, in the 110 *Pſalme*, which is a Prophecie of *Chriſt*, and his Kingdome, it is plainly foretold, that there ſhould *bee a ſolemne day of Aſſembling, vvherein all Chriſts people ſhould vvillingly come together in the beautie of holineſſe*. In ſo much, that *vvraine* (of peace) *ſhall bee vpon thoſe Families, that in that Feaſt vvill not goe vp to Ieruſalem* (the Church) *to vvorſhip the King, the Lord of Hoſts*. Now on what day this holy *Feaſt*, and *Aſſembly*, ſhould bee kept, *David* ſheweth plainly in *Pſal.* 118, which was a prophecie of *Chriſt* as appeares *Mat.* 21,42. *Acts* 4,11. *Eph.* 2.20. as alſo by the conſent of all the *Ievves*, as *Hierome* witneſſeth. Fore-ſhewing, how *Chriſt* by his ignominious death ſhould *be as a ſtone rejected of the Builders, or chiefe Rulers of Iudea, & yet by his glorious Reſurrection, ſhould become the chiefe ſtone of the Corner*: he witneth the *whole Church* to keep holy *that day*, wherevpō *Chriſt* ſhould effect this wōderfull worke: ſaying, *This is the day vvhich the Lord hath made, let us rejoyce and be glad*

Pſal. 110,3.

Zach. 14,17.

Pſ. 118, 24.

be glad in it. And seing that vpon the day, that wich *Peter* saith of *Christ*, appeareth to bee true, *That God made him both Lord, and Christ*, Acts 2. 36. Therefore the whole Church vnder the *Newv Testament*, must celebrate the *Day of Christs Resurrection*. *Rabbi Bachay* also saw by the fall of *Adam* on the sixt day, that on the same day, *the Messias should finish the work of Mans Redemption*. And alluding to the speech of *Boaz* to *Ruth*, *Sleepe vnto the Morning*, that *Messias* should rest in his graue all their Sabbath Day. And he gathereth from that speech *Genesis.* 1, on the first day, *Let there be light*; that the *Messias* should rise on the *first day of the VVeeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the VVorld, that lay in the shadow of *darkenesse* and death. The Hebrew Author of the [a] *Booke*, called *Sedar, Olam, Rabba, cap.* 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types, that the chiefe worship of God should (vnder the *Newv Testament*) bee celebrated vpon this Day. As, that *on this Day the cloud of Gods Majesty first sate vpon his people.* Aaron *and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publikely vnto God.*

Zachar. vpon Gen. fol. 21. H. Broughton. Require of Conceit. pag. 50, 51.

[a] Ex H. Wolphii chron. de Temp. lib. c. 2.

God. The first day, wherein fire descended from heaven. The first day of the world, of the yeere, of the moneths, of the weeke, &c. All shaddowing that it should be the first and chiefe Holy-day of the *New Testament*. Saint *Augustine* prooveth by divers places, and reasons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets vnder the Old Testament, did fore-see and knowe, that our Lords Day was shadowed by their eight day of Circumcision.* And *that the Sabbath should bee changed from the seventh day, to the eight, or first day of the Weeke.* And c *Iunius* out of *Cyprian* saith, that *Circumcision was commanded on the eight Day, as a Sacrament of the eight day, when Christ should arise from the dead.* The *Councell Foro-Iulienſe* affirmes, that *Esay prophecied of the keeping of the Sabbath vpon the first day of the weeke.* If this Mysterie was so cleerely seene by the Fathers, vnder the shadowes of the d *Old Testament*: sure, the God of this world hath deepely blinded their minds, who cannot see the truth thereof, vnder the shining light of the Gospell. Therefore this change of the Sabbath *day*, vnder the *New*, was nothing but a fulfilling of that which was prefigured & fore-prophesied vnder the *Old* Testament.

b Aug. Epist. ad Ianuar. 119, cap. 13.

c Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidū Cyprianus, lib. 3. Epi. 10. *Iun.* in Gen 17. 12

d 2 *Cor.* 4. 4.

V. Accor-

V. According to their *Lords* minde and Commandement, and the direction of the *Holy Ghost* (which alwayes assisted *them* in their *Ministeriall* Office) the Apostles in all the Christian *Churches* (which they planted) *ordained*, that the Christians should keepe the Holy Sabbath, vpon that seventh day, which is the *first Day* of the weeke; a *Concerning the gathering for the Saints, as I haue ordained in the Churches of* Galatia, *so doe yee also. Every first day of the weeke, &c. when ye come together in the Church* b (being the Lords Day) *to eate the Lords Supper, c to remember & shewe the Lords death till hee come, &c.* In which words note:

I. That the *Apostle ordained* this Day to bee kept holy: therefore a divine Institution.

II. That that Day is named the *first day* of the weeke; therefore not the *Iewish* seventh, or any other.

III. *Every first day* of the weeke: which sheweth a perpetuity.

IV. That it was ordained in the *Churches of Galatia* as well as of *Corinth*, and he settled *one vniforme order* in all the d *Churches of the Saints*: therefore it was *vniversall*.

V. That the exercises of this Day,

a 1 *Cor.* 16, 1, 2.
b *The Syriak translatiō hath*, Quum congregamini, non sicut iustum est in die Domini nostri, comeditis & bibitis. *The Arabian translation also hath thus:* Non comeditis & bibitis prout vere diebus Domini nostri decet, *and Beza withnesseth, that in one ancient Greeke Copye, there is read*, τὴν κυριακὴν, *The Lords Day added to every first. &c.* c 1, *Cor.* 11, 20. 21, 26.
d 1, *Cor.* 24, 33.

where

where* *collectiōs* for the poore (which appeares by the *Acts* 2,42, and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the VVord, and *Administration* of the Sacrament: therefore it was spirituall.

VI. That he will haue the *collection* (though necessary,) remooved, against his comming, least it should hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle Saint *Paul* protesteth, that he delivered them *none other* Ordinance, or doctrine, but *what he had received of the Lord*. In so much that he chargeth thē, that † *If any man thinke himselfe to be a Prophet, or spirituall, let him acknovvledge, that the things that I vvrite vnto you, are the Commandements of the Lord.* But he *vvrote* vnto them, and *ordained* among them, to keep their Sabbath on the *first day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very *Cōmandement* of the Lord. And how can he be *either* a true Prophet, or haue any grace of Gods Spirit in his heart, who seeing,

** As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Act. 26, 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collection to be made on the first day of the weeke, but because that on this day the holy Assembly was held in the Apostles times? 1. Cor. 22, 3, and 15, 12. † 1. Cor. 14, 37.*

so

so cleerely the Lords day to have beene instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords Day*, to bee a *Commandement* of the Lord. The *Ievves* confesse this *change* of the Sabbath, to haue beene made by the Apostle *Peter*. *Alphonsus in Dialog. contra Iudæos, Tit.* 12. They are therefore more blind and sottish than the *Ievves*, who prophanely deny it.

Act. 20. 4. 5. 6. *&c.*

At *Troas* likewise S. *Paul*, together with seven of the *chiefe* Euangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophymus*, and all the Christians that were there: kept the Holy Sabbath on the *first day* of the weeke, in praying, preaching, & receiving the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread vpon the first day of the vveeke*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the VVord, shewed, 1. *Cor.* 11. 26. *Paul preached vnto them*, &c. And that none kept those meetings but Christians, who onely are called Disciples. *Act.* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to

goe on their Sabbath *day*, to the place where the Iewes & their Proselytes were wont to pray, and there preached vnto them, *Acts* 16.12.13. so that it is as cleere as the Sunne, that it was the Christians vsuall manner, to[a] passe over the *Iewish* seventh *day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth *S. Iohn* call this the *Lords Day*, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who *rose* from *death* to *life* vpon *that day*) throughout all the Churches which the Apostles planted? VVhich *S. Iohn* calleth the *Lords Day*,[b] the rather to stirre vp Christians to a *thankefull* remembrance of their *Redemption*, by *Christs* Resurrection fro the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new vvorld*, is in *Christ*; and from him, conveyed to Christians. And because there cannot *come a greater* Authoritie, than that of *Christ* and his *Apostles*: nor the like cause, as the *newe Creation* of the VVorld: therefore the Sabbath can never be altered from *this* day to any *other*, whilest this vvorld lasteth. Adde hereunto, how the *Scripture* noteth, that in the *first planting* and settling

[a] *Act.* 21.4. *&c.*

[b] *Apoc.* 1,10. Mos Christianus, &c. *It is the manner of Christians to call it the Lords Day*, Beda in *Lucæ* c. 14. *Heb.* 2,5. *Heb.* 2, 11. *and* 5,9.

of the *Church*, nothing was done, but by the speciall *order* and *direction* of the *Apostles*, 1. Cor. 11. 34. 1. Cor. 14. 35, 37. Tit. 1. 5. Act. 15. 6. 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1. Cor. 11. 23.

To sanctifie then the *Sabbath* on the *seventh Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the same *perpetuall* Commandement, which *bound* the *Iewes* to keepe the Sabbath on *that* seventh day, to celebrate the *vvorldscreation*, *binds Christians to* solemnize the Sabbath on this *seventh Day*, in *memorial* of the *VVorlds Redemption*, for the fourth *Commandement*, being a Morall Law, requireth a *seventh day* to bee kept holy for ever. And the *Morality* of this, as of the rest of the Commandements, is *more religiously* to bee kept of vs vnder the *Gospell*, than of the *Iewes* vnder the *Lavv*, by how much wee (in Baptisme) haue made a more *speciall Covenant* with God, to keepe his Commandement: & God hath covenanted with vs, to free vs from the *curse*, and to assist vs with his *Spirit*, to keepe his Lawes. And that this Commandemēt of the Sabbath (as well as the other nine) is *Morall* & *perpetuall*, may plainely appeare by these reasons:

Fir.

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1. BEcause *all* the reasons of this *Commandement* are morall and perpetuall: And God hath *bound* vs to the obedience of *this Commandement*, with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious *men* would either more carelesly *neglect*, or more boldly *breake* this *Commandement*, than any other. Secondly, because that in the *practice* of *this* Commandement, the *keeping* of *all* the other consisteth: which makes God so often complaine, that all his *worship* is neglected or overthrowne, when the *Sabbath* is either *neglected* or *transgressed*. It would make a man amazed (saith Mr *Calvin*) to cõsider, how oft, and with what *zeale and protestation*, *God* requireth all (that will be *his people*) to sanctifie the *seventh day*: Yea, how the *God of mercy* mercilesly punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

Ierem. 17, 22. Ezechiel. 20. 19, 20, 21, 24. Ezech. 23, 38. Neh. 9. 14. Ex Bodin. de repub. lib. 4. c. 2.

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serue his turne) make any conscience to breake any

Deut. 4.14. were but *nine Commandements*. The Ceremoniall that were to bee *abrogated by Christ*, were written all by *Moses*: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should bee the perpetuall rules of the Church, yet such as none could *perfectly* fulfill and keepe, but onely *Christ*.

1. Kj. 8.9. Heb. 9. 3.

4. Because *Christ* professeth, *that he came not to destroy the morall Law*, that the *least* of them should not bee *abrogated* in his Kingdome of the *new Testament*. In so much, that *whosoever breaketh one of the least of these tenne Commandements, and teacheth men so*, hee should *bee called the least in the Kingdome of Heaven*: that is, hee should haue no place in his Church. Now the Morall Law commandeth one *day* of seuen to bee perpetually kept a Holy Sabbath. And Christ himselfe *expresly* mentioned the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42 yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of Blood, and things strangled) were by a publike Decree of all the Apostles *quite abolished*, & abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their*

Matt. 5.17.

Matt. 5.19.

Act. 15. 20, 21. 24, 28.

not flight bee not in the VVinter, nor on the Sabbath Day. Not in the VVinter, but that (by reason of the *foulenesse* of the wayes & weather) their flight should be more *painefull* and *troublesome* vnto them: not vpon the *Sabbath*, because it would bee more *grieuous* to their hearts, to spend *that* Day in toyling to saue their *liues*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to haue fled on *this day*, no more than on any *other* day of the weeke, but in that *Christ* doth teder so much his feare and griefe of being driven to *flie on the Sabbath day*: & therefore wisheth his to pray vnto God to *preuent such* an occasion: hee plainely *demonstrates*, that the *obseruation* of the Sabbath is no abrogated ceremony, but a *morall* Commandement, confirmed and established by Christ amõg Christians. If you would know the day whereupon Christ appointed Christians to keepe the *Sabbath*; *S. Iohn* will tell you that it was on the *Lords day*, *Apoc.* 1.10. if you will know on what *day* of the *weeke* that was, *S. Paul* will tell you, that it was on e-very *first day* of the weeke, 1. *Cor.* 16.1. *Matt.* 24.20.

As *Christ* admonished, so *Christians*

pray. and acording to their prayers, God (a little before the wars began) *vvarned* by an *Oracle* all the *Christians in Ierusalem* to depart thence and to go to *Pella*, a little towne beyond *Iordan*: and so to escape the wrath of *God*, that should fall vpon the City & Nation. If then a *Christian* should not without *griefe of heart*, flye for the *safety* of his life on the *Lords Day*, with what joy or *comfort* can a true Christian *neglect the* holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day*, in prophane and carnall sports, or servile labour? And seeing the *destruction* of *Ierusalem* was both a *type*, and an assurance of the destructio of the *World*: who seeth not, but that the holy Sabbath must continue till the very end of the world?

Euseb. hist Eccles. l. 3. c. 5. *It is probable, that this Oracle was that voice. (Migremus hinc) vvhich with an earthquake vvas heard by night in the Temple, mentioned by* Iosephus de bello Iudaico l. 7. cap. 12. *Mat.* 24. 35.

5. Because that all the *Ceremoniall* Law was enjoyned to the *Iewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath. (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but *one* state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Iewes*. So that all *Magistrates* and *Housholders* were commanded to *constraine all Strangers*, (as well as their owne *Subiects*, and *Family*) to observe the holy *Sabbath*, as appeares by the fourth Commande-

Isa. 56. 6.

ment.

ment, and practice of *Nehemiah*. All the ceremonies were a *partition vvall* to separate *Ievves* & *Gentiles*. But seeing the *Gentiles* are boūd to keepe this Commandement as well as the *Ievves*, it is evident that it is no *Ievvish* ceremony. And seeing the same authoritie is for the *Sabbath*, that is for *marriage*, a man may as well say, that *marriage* is but a ceremoniall Lavv, as the *Sabbath*. And *remember* that were *marriage* is tearmed but *once* the covenant of *God*, because instituted by *God* in the *beginning*: So the Sabbath is *every vvhere*, called the *Sabbath of the Lord thy God*, because ordained by *God in the same beginning*, both of *time*, *state*, and *perpetuitie*; therefore not ceremoniall.

Nehem. 13, 11. *&c.* *Ephes.* 2, 14.

Prov. 2, 17. *Mat.* 19, 6, 8.

The *corruption* of our nature found in the *manifest opposition* of *vvicked men*, and in the *secret vnvvillingnesse* of *good men* to sanctifie *sincerely* the *Sabbath*, sufficiently demonstrateth, that the commandement of the *Sabbath* is *Spirituall* and *Morall*.

* Nitimur in vetitum. *Horat.* *Rom.* 7, 14. *Gen.* 1, 14. *Iob* 9. 9. *Iob* 38. 31. *Amos* 5. 8.

7. Because that as God by a *perpetuall Decree* made the Sun, the Moone, and other Lights in the firmament of Heaven, not onely to divide the *day from the night*, but also to be for a *Signes*, and for b *Seasons*, and

a *To distinguish twixt Spring & Harvest, Summer & Winter, & to foreshevv Iudgements to come.* b Moa- *dim hg. Sacred times appointed for Gods holy having speciall significations & promises.*

worship,

and for [c] dayes & for [d] yeeres: so hee ordained in the *Church* on earth, the holy Sabbath to be not onely the appointed season, for his solēne worship, but also the perpetuall *rule & measure of time*: So that as 7 dayes make a vveeke, foure *weekes* a *moneth*, twelue *moneths* a *yeere*, so [d] sevē *yeeres* make a *Sabbath of yeeres*, seven *Sabbaths of yeeres* a *Iubilee*, & 80 *Iubilees*, or 4000 yeeres, or after *Ezechiel* 4000 Cubits, the whole time of the *Old Testament*, till Christ by his *Baptisme* and *Preaching*, began the state of the *New Testament*. Neither can I heere passe over without admiration, how the Sacrament of *Circumcision* continued in the Church 3 *Iubilees*, from *Abraham*, to whom it was first given, vnto the *Baptisme* of *Christ* in *Iordan*: which was just so many *Iubilees* (after Bucholcerus * accompt) as the VVorld had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministery in the 80 yeere of his age. *Christ* enters vpon his office in the eighty *Iubilee* of the worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule over *Egypt*, *Gen.* 41. 46, and the *Levites* began to serue in the Tabernacle at thirty yeeres old: So *Christ* likewise, to answere these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thirtie yeeres of age.

[c] One of the seuen dayes of the weeke from the other.
[d] Solar. Sabbataris & Iubilee.
[e] Exod. 23. 11, 12.
* Index Chr. Apud Aur. Mundi 1998.

Luke 2,23. in the midst of *Daniels* last weeke: and so (continuing his Ministery on earth three yeeres and a halfe) finished our Redemption, and *Daniels* period, by his suffering death vpon the Crosse. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Jubilee*. For example:

The seventy * vveeks of *Daniel* beginning the *first yeere of Cyrus*, and the 3439 yeere of the world, containe so many *yeeres*, as the World did *vveekes* of yeeres vnto that time: and so many *vveekes of yeeres*, as the VVorld had lasted *Jubilees*. *Daniels* seventie weekes of yeeres contained foure hundred and ninetie single yeeres; the world before that time, 490 *vveekes* or *Sabbaths* of yeeres. *Daniels* period 70 *vveekes*, the worlds 70 *Jubilees*. So that to comfort the Church for their 70 yeeres captivitie, which they had now according to *Ieremies* a Prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70 b *vveekes* or *Sabbaths of yeeres*, that is, 70 times 7 yeeres, or 490 yeeres, their eternall redemption from hell should bee effected by the death of *Christ*, as sure as they vvere now redeemed from the captivitie of *Babylon*.

This

* *After Mr. Robert Pont. his computatio. Treatise of the last decaying age of the world, published, Ann. Dom. 1600. Robert Pont. Treatise of the last age pag. 17.*

a *Ier. 25,11, 12.*

b *Ezra. 1,1.*

This period of *Daniel*, containing 70 *Sabbaths*, or 10 *Iubilees* of yeeres, began at the *first liberty*, granted the *Ieuves* by *Cyrus*, in the first yeere of his raigne over the *Babylonians*, mentioned *Hez.* 1. 1. and ends justly at the time that *Christ* dyed vpon the crosse. * From the death of *Christ*, or the last end of *Daniels* weekes, to the seventie and one yeere of *Christ*, the world is measured by seven *seales*, or seven *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those seven *seales*, the world is measured to her end by [c] 7 *Trumpets*, each containing 245 yeeres (as some conjecture, about 440 yeeres hence, the truth will appeare:) *Enoch*, the seventh from *Adam*, having lived so many yeeres, as there are *dayes in the yeere*, 365, was translated of God in a Sabbaticall yeere. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, [d] but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777 yeere since the flood (after [e] *Broughtons* computatiō) is *saved*, as a new *Noah* in a Reede *Arke*, and liveth a *Builder* of the Church; so long as *Noah* was building the *Arke*, 120 yeeres. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023 of the VVorld. The sixth yeere of *Ioshuah*, being 2500 yeeres from the Creation of the world,

* *Apoc.* 5, 1.
c *Apoc.* 8, 2. & 9. Napier, on the *Apoc. Proposition* 6, 8, 9, & his *Resolution*.
d Pont. *Of the last age of the VVorld*, p. 12. Buchol. 2. Index. *Chr.*
e Broughtons *concent.* A. M. 1430. *Deut.* 34. Pont. Ibid. & Scaliger Buchol.

where

wherein the land vvas possessed, and divided among the Children of *Israel*, vvas a *Sabbaticall* yeere, and the [a] 50 *Iubilee* from the Creation of the vvorld. At this yeere *Moses* begins his *Iubilee*, by vvhich (as vvith a chaine of thirtie linkes) he tyeth the parting of *Canaans possession* to the *Israelites* by *Iosuha*: to the openning of the *Kingdome of Heaven* to all beleevers by *Iesus*. And so carryeth the Church of the Ievves by a joyfull streame of *Iubilees* from the *Type* to the *substance*, from *Canaan* to *Heaven*, from *Iosuha* to *Iesus*: for Christ at the end of *Moses* thirtie *Iubilees*, and the beginning of the 30 yeere of his age, at his Baptisme *openeth heaven*, and giues the *clearest vision* of the *blessed Trinity*, that vvas seene since the world began. And by the silver *trumpet* of his *Gospell*, proclaimes, according to the Prophecie of *Esay*, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Saviour Christs birth, beeing the 3948 of the world, was at the end of a *Sabbaticall* yeere; and the * 564 *Septenary* of the VVorld. *Moses* maketh the common age of all men, to bee *ten times seven*, Psalme 90, and every seventh yeere commonly produceth some

a *Pont. pag.* 11. *Ruch.* Chron. apud A.M. 2500.

b *Iubilee some dorive of Trūpets of Rams hornes, wherewith the Iubilee was founded; others from* Iubal, *a streame, because, they carry us to the death of Christ, the author of our eternall rest and joy, Isa.* 61. *Luke* 4.

* Pont. *of the last decaying age of the VVorld,* pag. 12. 13. 21.

some notable [a] change or accident in mans life; And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his *Conception*, hath *all his members* finished, & from that day moweth to the perfectiō of *birth*; which is alwayes either the ninth, or seventh moneth. At *seven yeeres old*, the child *casts his teeth*, and receiues new. And every *sevēth yeere* after, there is some alteration or change in Mans life, especially at *nine times seven*, the *Climactericke* yeere, which by experience is found to haue beene fatall to many of those learned [b] mē, who haue beene the chiefest lights of the VVorld. And if they escaped that yeere, yet most of them haue departed this life in a *septenary yeere*. *Lamech* dyed in the yeere of his life 777. *Methusalem*, the longest liver of the sons of men, dyed when hee began to enter his nine hundreth and 70 yeere. *Abraham* dyed, when he had lived 25 times 7 yeeres. *Iacob* when he had lived 21 times 7 yeeres. *David*, after hee had lived 10 times 7 yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the yeere that hee was

a *Experiunt est in plerisque omnibus 63, annum cum periculo & clade aliqua venire, aut corporis morbique gravioris, aut vitæ interitus, aut animi ægritudinis.* A. Gel. l. 1, 15, c. 7. Aug. in Ep. ad Cajum.

nepotem exultat, se κλιμακτῆρα communem seniorum omnium 63 evasisse. Bodin. *de Republ. lib. 4. c. 2.* b *Aristotle, Cicero, Bernard, Bocus, Erasmus, Luther, Melancton, Sturmius,*

bornes

…so did the Maiden Queene * *Elizabeth*, of blessed & never-dying memory, who came into this world *the Eve of the Nativitie of the blessed Virgin Mary*: and went out of this world on the *Eve of the Annunciation of the Virgin Mary*. *Hippocrates* lived in his 15. *septenary*. *Hierom*, and others, in their 13. *Plinie*, *Bartolus*, *Julius Cæsar*, in their 8 *septenary*. And *Aurelius Victor de Cæsaribus*, who lived 361 yeares, dyed in a the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of *a man* is measured by the *Sabbath*: for how b many yeares soever a man liveth here, yet his life is but a life of *seven dayes* multiplyed: so that in the number of 7 there is a mysticall perfection, which our understanding cannot attaine vnto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call vpon vs to a continuall meditation of the blessed *Seventh-dayes Sabbath*, in knowing and worshipping *GOD* in this life: that so from Sabbath to Sabbath, we may bee translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy History*, may easily perceiue, that the whole course

* *Shee was, shee is, (what can there more be said?) In earth the first, in heaven the second Maid.*

a Bodin. Buchol.

b Climax vitæ vitorum fere septenariis, aut novenariis: Fœminarum vero senariis definitur, *Bodin.* de Repub. lib. 4. cap. 2.

course of the world is drawne, & guided by a *certaine Chaine* of Gods providence, disposing all *things* in number, *measure*, and *weight*: All things are therefore measured by the Sabbath, so that time and the Sabbath shall never be separated: And the [b] Angell sweares, that this *measuring of time* shall continue, *till that time* shall be no more. And as the Sabbath had his *first institution* in the * *first Booke* of the Scriptures, so hath it its *confirmation* in the † *last*: and as this Booke doth *autorize* this day; so this day *graceth* the Booke: in that the matter thereof was revealed vpon so holy a day, the *Lords* revelation vpon the *Lords* Day. As well therefore may they pul the Sunne, Moone, & Starres out of the Heavens, as abolish the Holy Sabbath (Times Mete-rod) out of the Church: seeing the Sabbath is ordained in the *Church* as well as the Sunne and Moone in the firmament for the distinction of times.

8. Because that the whole Church by an [c] universall consent, ever since the *Apostles* time, haue still held the commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the *first* day of the weeke, to be

a *Wolph.* 11, 17. *H. Wolph.* procem. Chro. b *Apoc.* 10, 6. Tempus est rerū mundanarum duratio extrinsecus observata. *H. Wolph.* Chr. cap. 1. Tempus cum mundo cœpit, & una desiturū est, ib. * *Gen.* 2, 3. † *Apoc.* 1, 10. c Si quid horum tota die per orbem frequētat Ecclesia, Nam hoc quia ita faciendum sit disputare, insolentissimæ insaniæ est. *Aug. Epist.* 118. *ad Ian.* Synod. Col. par. 3. cap. 9.

institution of *Christ* and his *A-*
stles.

The Synode, called *Synodus Colo-*
nensis, saith, that the *Lords* Day hath
ene famous in the Church ever
ce the *Apostles* time. *Ignatius* Bi-
op of *Antioch*, living in *S. Iohns* time,
th [a] *Let every one that loveth Christ,*
e holy the Lords Day, renovvned by
Resurrection, vvhich is the Queene of
, in vvhich death is overcome, and
is sprung vp in Christ. Iustin Mar-
, who lived not long after him,
eweth, how the Christians kept
Sabbath on the Lords Day, as we
. [b] *Origen*, who lived about 180
ers after Christ, shewes the reason
y the Sabbath is translated to the
rds Day. [c] *Augustine* saith, *That the*
rds Day vvas declared vnto the
rch by the Resurrection of the Lord
that Day. Et ex illo cœpit habere
vitatem suam, and by Christ it
s first ordayned to be kept holy.
nd in another place, *that the A-*
stles appointed the Lords Day to be
with all religious solemnitie, be-
se that vpon that Day our Redeemer
e from the dead, vvhich also is there-
e the Lords Day.

As therefore [d] *David* said of the
e of God, so may I say of the *Lords*
y; *Glorious things are spoken of the*
y of the Lord: for it was the *Birth-*
of the world, the *first day* wherein

a Ignat. ad Magnes. *Apol.* 2.
b *Origē.* Hom. 7. super *Exod.* 1. Epist. ad *Ian.* 119, c. 13, & ad Cassul. Ep. 36.
c Aug. de tēp. serm. 251.
d *Psal.* 87, 3. Aug. de temp. serm. 251, & 154. Conc. Const. can. 8. *Wolphi* Chr. l. 1, c. 100 *Muss. Bipont.* postil. Dom. Pasch. *Matt.* 27, 52. *Codoman.* Annal. Ann. Mun. 2515.

all creatures began to haue being. In it, *Light* was drawne out of *darkenesse*. In it, the Law was given on Mount *Sinai*. In it, the *Lord rose* from death to life. In it, the *Saints* came out of their graues, assuring that on it *Christians* should rise to *nevvnesse* of life. In it, the *Holy Ghost* descended vpon the *Apostles*. And it is very probable, that on the *sevēth Day*, when the [a] *seven Trumpets* haue blown, the cursed *Iericho* of this world shall fall, and our true [b] *Iesus* shall giue vs the *promised* possession of the *heavenly Canaan*.

He that would see the vniform consent of Antiquitie, and practice of the Primitiue Church in this point, let him reade [c] *Eusebius* Ecclesiastical history, *Lib.4. cap.23. Tertullian. lib. de Idololatria, c.14. Chrys. serm.5. de resurrectione. Constitut. Apost. lib.7. cap.37. Cyrill. in Ioan. lib.12. cap.58.* Of this judgement are all the sound new VVriters: See *Foxe* on the *Apoc.1.10. Bucer. in Matt.12.11. Gualt. in Malac. 3. Hom.23. Fulke* on the *Rhemish* Testam. Apoc.1.10. *Chem.* Exam. Conc. Trid. par.4. *De diebus Festis. VVolph. Chronol. lib.2. cap.1.* * *Armin. Thes. 4. præcept.* and innumerable others. Learned *Iunius* shall speake for all. *Quamobrem cum Dies Dominicus, &c. VVherefore seeing the Lords Day is bad by the fact of Christ*, (viz. *his Resurrection*, *and often appearing to his Disciples*

a *Iosh.* 6,13.
b *Apoc.* 10,7. Aug. ad Casul. Epist. 89, & ad Ian. 119, c.19. Aug. Serm. tē. 151, & 154, & Con. 6, Constant. can. 8.
* Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sūt. *Armin.*

Iunius Prælect. in Gen. 23.

upon that day,) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scriptures, observed and substituted into the place of the Iewish Sabbath; ineptè faciunt, they doe foolishly, who say that the observation of the Lords Day is of tradition, and not from the Scripture, or by this meanes they might establish the Traditions of men. And againe, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who rose on the day of his resurrection, and every eight day after, vnto his ascension into heaven, did appeare vnto his Disciples, & came into their assemblies.

5. Because that the Lord himselfe propoundeth the end of the Sabbath, to be a* signe and document for ever, betweene him and his people, that he is Iehovah, by whom they are sanctified; & therefore must onely of thē be worshipped: & vpon the paine of death, requireth his people for ever to keepe this memoriall vnviolated. But this is morall and perpetuall: There-

* Ex. 31. 13. 14. &c. Eze. 20. 12, 20. Ezech. 46. 1. 2, 3. &c. Exod. 35. 2. Armin. Theol. in præcept. 4. Thes. 14.

Acts 10, 15. fore the Sabbath is morall & perpetuall. VVhat *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Vpon this ground it is, that the Com-

Isa. 58. 13. mandement tearmes this Day, the *Sabbath of the Lord thy God.* And God himselfe calles it *his Holy Day.* And vpon the same ground likewise, the *Old Testament* consecrated all the Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any creature, is grosse *Idolatry.* For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth *Levit.* 23. 3. 37. 38. &c. and *Ezech.* 20. 20. *Nehe.* 9, 14. the *Sabbath is put* for the *vvhole vvorship of God.* And our Saviour teacheth, that *vvee must vvorship the Lord God onely, Matth.* 4. & therefore keepe a Sabbath to the onely honour of *God.* The holy Ghost notes it as one of *Ieroboams* greatest sinnes: That he ordained a feast *from the device of his owne heart, 1. King.* 12. 33. And God threaneth *to visit Israel for keeping the dayes of* Baalim; that is, of *Lords*, as Papists doe of Saints; *Hos.* 2. 13. but such that such *forget* him. And so indeed none are lesse carefull in *keeping* the *Lords Sabbath*, than they who are most *superstitious* obseruers of

Reade H. VVolphius Chr. de Tem. l. 2, c. 4. pag. 118. & c. 7. p. 104. &c.

M

dens holy dayes. The Church of *Rome* therefore commits grosse *Idolatry*:

First, in taking vpon her to *ordaine Sabbaths*, which belongs onely vnto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* those Holy-dayes to the *Honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods vvorship*, *prayers*, *fasting*, and *merits*.

Fourthly, in exacting on these dayes of *Mens inventions*, a *greater measure* of solemnitie and sanctification, than vpon the *Lords Day*, which is *Gods Commandement* which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and idolatrous feasts: & onely retaines a few holy-dayes to the honour of God *alone*, and easing of servants, *Deut*. 5. 14. though long custome forceth to vse the *old* names, for *civill* distinction: As *Luke* vsed the *prophane* names of *Castor* and *Pollux*, *Acts* 28. 11. and *Christians* of *Fortunatus*, 1. *Cor*. 16. 17. *Mercurius*, *Rom*. 16. 14. and *Ievves*, of *Mardocheus day*, 1. *Machab*. 15. 36.

10. Lastly, the examples of Gods *Judgements* on Sabbath-breakers, may sufficiently seale vnto them, vvhose hearts are not *seared*, how wrathfully Almighty God is displeased with

them, who are wilfull prophaners of the *Lords Day*.

Num. 5,32. The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the mã, who (of a *presumptuous* mind) would openly go to gather stickes on the *Sabbath* Day. The fact was small; True: but his sinne was the greater, that (for so small an occasion) would presume to breake so great a Commandement.

2. *Mac.* 15,27. 28. *Nicanor* offering to fight against the *Ievves* on the *Sabbath* Day, was slaine himselfe, and 35000 of his men.

A Husband-man grinding corne vpon the Lords Day, had his Meale burnt to ashes.

Cant. Magdel. 12.c.6. Another carrying corne on *the day*, had his Barne, & all his corne therein burnt with fire from *heaven* the next night after.

Also a certaine Noble-man (prophaning the Sabbath vsually in hunting) had a childe by his wife, with a head like a dog, and with eares and chaps, crying like a hound.

Disp. de tempore, serm. 117. *Tho. Cantipra.l.* 2, de lapidib. Temp. admir. vindict. div. Theo. hist, *Iohan. Fin.*l.3. de Miraculis. A covetous *Flax-vvife at Kinstar* in *France*, *Ann*: 1559, vsing with her *maids* to worke at her Trade on the *Lords Day*, it seemed vnto *them*, that *fire* issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickely quenched, but not taking warning by this, the

Lord Sunday after it took fire againe, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire aliue and vnburnt.

On the 13. of *Ianuary*, *Ann. Dom.* 1582. being the *Lords Day*, the Scaffolds fell in *Paris Garden*, vnder the people, at a *Bear-baiting*, so that eight were suddenly slaine, innumerable hurt and maimed. A warning to such, who take *more pleasure* on the *Lords Day* to be in a *Theater* beholding earthly *sports*, then to bee in the *Church*, serving God with the *spirituall vvorks of Pietie*.

Stowes *Abridgement*. Anno 1582. Discite jam moniti Dominum nō temnere Christum.

Many fearefull examples of Gods iudgements by fire, haue in our dayes bin shewed vpon diuers *townes*, where the prophanation of the *Lords* Day hath bin *openly* countenanced.

Stratford vpon Avon was twice on the same day twvelue-moneth (being the Lords Day) almost consumed with fire: chiefely for prophaning the *Lords Sabbaths*, & for contemming the VVord in the mouth of his faithfull *Ministers*.

Teverton in Devonshire, (whose *remembrance* makes my *heart bleed*) was oftentimes admonished by her

godly Preacher, that God would bring some heavy Iudgement on the Towne, for their horrible prophanation of the *Lords Day*, occasioned chiefely, by their Market on the day following. Not long after his death, on the third of *Aprill*, *Anno Dom.* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the *Curch*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwelling, where a man might haue seene 400 dwelling houses all at once on fire; and aboue fiftie persons consumed with the flame. And now againe, since the former Edition of this booke, on the 5ist of *August*, *Anno* 1612. (14 yeeres since the former *fire*) the whole Towne was againe fired, and consumed, except some thirtie *houses of poore people*, with the *Schoole-house* and *Almes-houses*. They are blinde, who see not in this the finger of GOD. God grant them grace when it is next built, to chāge their Market-day, and to remoove all occasiōs of prophaning the *Lords Day*. Let other Townes remember the *Tower of Siloe*, *Luke* 13.4. & take warning by their neighbours chastisements; feare Gods threatnings, *Ier.* 17.27. and beleeue Gods Prophets, if they will prosper, 1 *Chr.* 20.20.

Whilest the Preachers cryed in the Church, prophanenesse, prophanenesse, Gain would not suffer them to heare: therfore when they cryed fire, fire, in the streete, God would not suffer any to helpe.

Many other examples of Gods iudge-

judgements might be alleaged: but if these are not sufficient to terrifie thy heart from the willfull prophanation of the *Lords Day*; proceed in thy prophanation: it may be the *Lord* will make thee the next example, to teach others to keepe his *Sabbath* better.

Hee punisheth *some* in this life, to signifie how hee will plague all willfull transgressours of his Sabbaths at the last day.

Thus wee haue prooved, that the Commandement of the Sabbath is *Morall*, and that the change of it from the seventh, to the first day of the weeke, was instituted by the authoritie of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers ceremonies peculiar to the Iewes, were annexed, the rather to mind that people to the more carefull performance thereof, as to the first Commandement, *their deliverance from Egypt*, shaddowing *their redemption from Hell*: to the fift Commandement, *lenght of dayes in Canaan*, tyeing *eternall life in Heaven*: to the sixt Commandement, *Abstinence from blood and things strangled*, figuring the care to *abstaine* from all kinde of Murther: and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to *Num.* 15, 38.

the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and no other people; as first, the *double* [a] *Sacrifices* appointed for them on the Sabbath Day, shaddowing how God will bee served on the Sabbath, with greater obedience than on the week dayes. Secondly, the [b] *rigid, and strict ceasing from making of Fire*, [c] dressing of meate, and all bodily labour, both d remembring them of their full deliverance by *Moses* conduct from the fiery Furnace, and slavery of Egypt vpon [e] that day, as also shaddowing vnto them *the eternall redemption of their Soules from hell*, by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day, in order of the creation*: shaddowing to the *Iewes* that *Christ* by his death, & resting on *their* Sabbath, in the Grave, should bring them *rest* & *ease*, from the burthen and yoke of the Legall ceremonies, *which neither they nor their Fathers were able to beare*, *Act. 15.10. Col. 2.16, 17.*

And howsoever in *Paradise* before mans Fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*: yet after the Fall, it became *Ceremoniall* and subject to change in respect of the restauration by Christ; as *Mans life* before the fall, being

a Num. 28, 9, 19.
b Exod. 35. 23.
c Exod. 16. 23.
d Deut. 5, 15.
e It was the Sabbath Day, on which Moses, and the children of Israel sang to God, when Pharaoh and his Hoast were drowned in the Sea. Exod. 15. See Trem. & Iun. notes on Deut. 5, 15, & on Exod. 12, 15.

being *Immortall*, became afterwards *mortall*: and *nakednesse* being an ornament before, became afterward a *shame*: and *Marriage* became a type of the *Mysticall vnion* betvvixt Christ and his *Church*, *Ephes.* 5. And to fulfill the Ceremonies (added for the *levvesake* vnto the *Sabbath*) Christ at is Death rested in the graue all the *levvish Sabbath Day*; and by that rest, fulfilled all these *Ceremoniall necessaries*. Now, as the ceasing of the Ceremonies annexed to the 1, 5, and 6. Commandements, and to Marriage, did not abolish those Commandements, & Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the moralitie of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*; and the *Shadovv* overshadowed by the *Body*: (vvhich is *Christ*) yet the holy *rest* (which was commanded and kept, before either the levves vvere a people, or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby *all the posteritie of Adam* are bound to rest from their *ordinary busines*, that they may wholly spend every *seventh* day in the solemne

worship,

worship, and onely service of God their Creator and Redeemer: but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the morality of the *Sabbath*, are three.

Object. Gal. 4. 10.

1. That of *Paul* to the Galatians. *Yee observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords Day*, & which *he himselfe* ordained according to Christs Commandement, in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speakes of the Iewish dayes, and times, and yeeres, & the keeping of the *seventh Day* from the Creation, which hee termeth *shaddowes of things to come*, abolished now by Christ the body; & in the Law are called *Sabbaths*, but distinguished from the *morall Sabbath*.

1. Cor. 16. 1, & 14. 37. Acts 20. 7.

Col. 2. 17. Lev. 23. 37, 38.

Object. 2. Col. 2. 16.

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christian Lords Day*, as before.

Object. 3.

3. That of the same Apostle to the *Romanes*, *This man esteemeth one day a-*

another day; and another counteth every day alike, &c. Rom. 14,5.

But S. Paul makes no such account: for the question there is not betweene Iew and Gentiles, but betweene the stronger and weaker Christians. The stronger esteemed one day aboue another, as appeares in that there was a day both commanded and received in the Church, every where knowne and honoured by the name of the Lords Day. And therefore Paul saith here, that he that observed this Day, observed it vnto the Lord. The observation whereof, because of the change of the Iewish seuēth Day, some weake Christians (as many now-adayes) thought not so necessary: so that if men because the Iewish day is abrogated will not honour and keepe holy the Lords Day, but count it like other dayes: it is an argument (saith the Apostle) of their weakenesse, whose infirmitie must bee borne, till they haue time to bee further instructed and perswaded. Other objections are frivolous, and not worth the answering. Rom. 15,1.

The true manner of keeping holy the Lords Day.

NOw the sanctifying of the Sabbath consists in two things. First, in resting from all servile and common businesse,

businesse, pertaining to our naturall life.
Secondly, *in consecrating that time wholly to the service of God, & the vse of those holy meanes, which belong to our spirituall life.*

For the first.

Exo. 31, 20, 30. Exo. 31, 13. 14.

1. *The servile and common workes, from which wee are to cease, are generally all ciuill workes from the least to the greatest.*

More particularly:

First, from all the workes of our calling, though it were *reaping in the time of harvest.*

Exo. 31, 15, &c. Exod. 34, 21. Nehem. 13. 39. Ier. 17, 21, 22, 27,

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for *pleasure*: God hath commanded that the beasts should rest on the *Sabbath Day*, because all occasions of travelling or labouring with them should bee cut off from man GOD giues thē that Day a rest, & hee that, *without necessity*, deprives them of their rest on the Lords Day, the groanes of the poore tyred beasts, shall, in the day of the Lord, rise vp in *Iudgement* against him. Likewise such as spend the greatest part of this day in *trimming, painting*, and *pampering* of themselues, like *Iezabels*, doing the *divels* worke vpon *Gods Day*.

Deut. 5, 14. Rom. 8. 22. Deut. 24, 14. 1. Cor. 9, 9.

Thirdly,

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods. *Nehem. 10, 15, 16, 17.*

Fourthly, frō studying any Bookes of Science, but the holy Scriptures, and Divinity. For our study must bee *to be raushed in spirit upon the Lords Day*. In a word, thou must on that day cease in thy calling to doe thy worke; that the *Lord* by his calling, may doe his worke in thee. For whatsoever is gotten by *common vvorking* on this day, shall never be *blessed* of the Lord: but it vvill proue like *Achans* gold, which being got contrary to the Lords Commandement, brought the *fire* of *Gods* curse vpon all the rest vvhich hee had lawfully gotten. And if *Christ* scourged them out as *Theeues*, vvho bought and sold in his *Temple*, (which vvas but a *ceremony* shortly to bee abrogated:) is it to bee thought, that hee will ever suffer those to escape vnpunished, who (contrary to his Commandement) buy and sell on the *Sabbath Day*, vvhich is his perpetuall Law? Christ calleth such, sacrilegious Theeues; and as well may they steale the *Communion Cup* from the *Lords Table*, as steale from God the chiefest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day find the Iudgements of *Apoc. 1, 15.*

God

God heavier then the opinions of *man*.

Fifthly, from all *recreations*, and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of *heavenly* things, then any bodily worke or labour. Neither can there be vnto any man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *sanctifying* of *the Lords Day*. For can there be any greater joy for a *person condemned* than to come to his Prince's house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physician* that can *cure him*? Or for a *prodigall* child, that fed on the huskes of Swine, to bee admitted to eate the Bread of Life at his *Fathers* Table? Or for him who feares for sin the tidings of death, to come to heare from *God* the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation; allow it in the sixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine*, nor *theirs*. No *bodily recreation* therefore is to bee vsed on this day: but so farre as it may helpe the *soule* to doe more cheerefully the *Service of the Lord*.

Isa. 58, 13, 14.

Psal. 37.

Ephes. 5, 18, 19. *Rom.* 2, 11.

Sixtly, from *grosse feeding*, *liberall drinking* of VVine, too strong drinke, which

which may make vs either *drovvzie* or *quaps* to serue God with our hearts & minds. Deut. 28, 47.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, *more* than working, seeing one may *vvorke al-* but cannot *talke* but with *others*. Isa. 58, 13.

He that keeps the *Sabbath*, onely by resting from his *ordinary* worke, keeps it but as a *Beast*. But *rest* on the day, is so farre commanded to Christians as it is an *helpe to sanctifica-* tion, as *labour* so farre forbidden, as it is an *impediment* to the outvvard and *inward vvorship* of God.

If then those recreations, which are lawfull at other times, are on the *Sabbath* not *allovved*, much more those that are altogether at *all times* vnlawfull. VVho without mourning can endure to see Christians keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Iesus, the Saviour & Redeemer of the VVorld? For having served *God* but an *houre* in outvvard new, they spend the rest of the Lords Day, in *sitting downe to eate and drinke, and rise vp to play*: First, *ba-* lasting their bellies with *eating* and *drinking*, & then feeding their lusts with *playing* & *dauncing*. Against which prophanatiō, *all* holy Divines, both *old* & *nevv*, haue in their times 1. Cor. 10, 7. Exod. 31, 7. 28, 19.

Melius enim arare quam saltare in Sabbato. *Aug. in vis. Psalm.* 91.

most *bitterly* inveighed. In so much that *Augustine* affirmeth, that *it were better to plough then to dance upon the Sabbath Day.*

Acts 17. 31. *Rom.* 2. 12. *&c.* 1. *Thes.* 2. 8. *&c.*

Now in the Name of *Almighty God* (who rested, having created Heaven and Earth:) and of his eternall Sonne *Iesus*, and *Redeemer* of his *Church*, who shall shortly come, in the dreadfull day of Doome, to iudge all men according to the obedience which they haue shewed to his Commandements, I require thee who readest these words, as thou wilt answer before the face of Christ, & all his holy Angels at that day, that thou better weigh and consider, whether *Dauing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesseplaying, Bowling, Shooting, Beare-batting, Carrowsing, Tipling, and such other fooleries of Robin-hood, Morica-dauncez, Wakes, & May-games*, bee exercises that God will *blesse* and allow on the *Sabbath Day*. And seeing that no action ought to bee done that day, but such as whereby we either *blesse God*, or looke to receiue a *blessing* from God; how dareſt thou do those things on that blessed *day*, on which thou dareſt not to pray to *God* to bestow a *blessing* on it to thy vse? Heare this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, and voide of the

feeling of the grace of *God*! that ing *every* day in sixe, every *houre* every day, every *minute* in every ure, so tasted the sweet mercy of God in Christ, without which hadst perished every mo- ent? Yet canst not find in thy cor- and irreligious heart, to spend in Masters service that *one day* of the e, which he had reserved for his praise and worship. Let men, in of their prophanenesse, *object* hat they will, and *answer* what the ell puts in their mouthes: yet I ould wish them to remember, that ing it is an ancient tradition in Church, that the Lords *second* ming shall be vpon the *Lords Day*, little joy they should haue to be ertaken in those carnall *sports*, to ase themselues: when their Ma- should find them in spirituall rcises, serving him. The propha- wretch would thē wish rather to taken *kneeling* at prayers in the urch, then *skipping* like a Goate in dance. If this cannot moove, yet I ould wish our impure Gallants to member, that whilest they thus nce on the *Lords Day*, (contrary to e *Lords Commandement*) they doe dance about the *pits brinke*: and know not which of them shall *fall* therein. Whereinto being e falne, without repentance; no

Lactan. l. 7, c. 2.

greatnesse can *exempt them* from the vengeance of that great GOD, whose Commandement (contrary to their knowledge and Conscience) they doe thus *presumptuously* transgresse. If then Gods Commandement cannot *deterre* thee: nor Gods VVord *admonish* thee, I say no more, but what S. Iohn said before mee, * *Hee which is filthy, let him be filthy still.*

* Apoc. 22, 11. This verse is the last and heaviest curse that S. Iohn wished unto all Babylon.

For the second.

2. The *Consecration of the Sabbaths rest consists in performing three sorts of duties:* First, *before:* Secondly, *at:* Thirdly, *after* the publike exercises of the Church.

The duties to be performed before the publike exercises, are:

1. To *giue over working* betimes on the *Eue*, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy servants being tyred with labour, & watching the night before, are so heavy, that when you should be serving God, & *hearing what his Spirit saith vnto his Church*, for your soules instruction, you cannot hold vp your heads for sleeping: to the *dishonour of God*, the *offence of the Church*, and the *shame of your soules*: therefore the *Lord* com-

* Apoc. 2, and 3.

mands

mands vs not onely to *keepe Holy*, but also to *Remember* afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and removing all vnmeetnesse that might hinder vs *to consecrate it as a glorious Day vnto the Lord*. Therefore whereas the Lord in the *other* Commandements doth but either *bid* or forbid: hee doth *both* in this Commandement, and that with a speciall *memorandum*: As if a Master should charge his servāt to looke well vnto *ten things* of great trust; but to haue a *more speciall* care to *remember me* of these ten, for divers weighty reasons: should not a faithfull servant that *loues* his Master, shew a *more speciall care* vnto that thing aboue all other businesses?

Isa. 56, 2, *&c.* & 58, 13, *&c.*

Thus *Moses* taught the people ouernight to remember the *Sabbath*, and it was an holy custome among our *fore-fathers*, when at the ringing to Prayer on the Eue before, the *Husbandman* would giue over his labour in the Field: and the *Tradesman* his worke in the *Shop*, and goe to Euening Prayer in the Church, to prepare their soules; that their minds might more cheerefully attend *Gods worship* on the *Sabbath Day*.

Exod. 16, 23, *&c.*

2. To possesse that night *thy vessell* in *Holinesse & Honour*: that thou

Exod. 9. 24. 1. *Cor.* 7. 4. 1. *Thess.* 4. 3. 1. *Sam.* 21, 5. *Exod.* 19, 15. *Psa.* 9, 22. *Eccl.* 4. 17.

mayeſt preſent thy ſoule *more pure*
in the ſight of God the next mor-
ning.

3. To riſe vp *early* in the Morning
on the *Sabbath Day*. Be carefull there-
fore to riſe *ſooner* on this day, than on
other dayes: by how much the *ſervice*
of God is to bee preferred before all
earthly buſineſſe: For there is no *Ma-*
ſter to ſerue ſo *good* as *God*; and in the
end, *no vvorke* ſhall be better reward-
ded than his *ſervice*.

4. VVhen thou art vp, conſider
with thy ſelfe, what an *impure* ſinner
thou art; and into what an holy place
thou goeſt to appeare, before the
moſt holy God, who ſeeth thy heart, &
hateth all impuritie and hypocriſie.
Examine thy ſelfe therefore before
thou goeſt to Church, what *grievous*
ſinnes thou haſt cõmitted the *vveeke*
paſt, *confeſſe* them vnto God, and *ear-*
neſtly pray for the pardon and forgi-
uenes of thẽ, & ſo *reconcile* thy ſelfe
with *God* in *Chriſt*. *Renew* thy *vovves* to
walke more conſcionably, and pray
for an increaſe of thoſe graces, which
thou haſt, and a ſupply of thoſe
which thou vvanteſt. But eſpecially
pray, that thou mayeſt haue *grace* to
heare the *VVord* of *God* read and
preached with *profit*: and that thou
mayeſt receiue the holy *Sacrament*
with *comfort* (if it bee Communion
day) that *God* by his holy *Spirit*
would

would assist the Preacher, to speake something that may *kill thy sinne*, & *comfort thy soule*: which thou mayest doe in this, or the like sorts:

Col. 4, 3

A Morning Prayer for the Sabbath Day.

O *Lord most high*, O God eternall, *all whose workes are glorious, & whose thoughts are very deepe*: there can be no better thing then *to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath Day*. For it is thy will & Commandement, that wee should sanctifie this day in thy service and praise: and in the thankefull remembrance, as of the *creation* of the world by the povver of thy *Word*: so of the *redemption* of Mankinde by the death of thy *Sonne*. *Thine (O Lord) is greatnesse, is greatnesse, and povver, and glory, and victory, and praise; for all that is in Heaven and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, & in thine hand is povver and strength; and in thine hand it is to make great, and to giue grace vnto all.* Now therefore, *O my God*, I praise thy glorious Name that whereas I a wretched sinner,

Psa. 91, 1, 2, 3.

1. Chro. 29. 11. &c.

having so many wayes provoked thy Majesty to anger & displeasure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophanenesse and infirmities) hast vouchsafed to adde this *Sabbath* againe vnto the nũber of my dayes. And vouchsafe, O heavenly Father, for the merits of *Jesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgiue mee all my sinnes and misdeeds. Especially, O Lord, [a] cleanse my soule from those filthy sinnes, with the blood of thy most pure and vndefiled *Lambe*, [b] *which taketh away the sinner of the world*. And let thy *Holy Spirit* more and more subdue my corruptions, that I may be *renewed* after thine *owne image*, to serue thee in *newnesse of life, & holinesse of conversation*. And as of thy mercy, thou hast brought me to the beginning of this blessed day, so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majesty*. Giue mee grace to make it a day of *Repentance* vnto thee, that thy goodnesse may seale it to bee a day of *pardon* vnto mee: and that I may remember that the keeping Holy of this day is a Commandement which thine owne *finger* hath written: that on this day I may meditate on the glorious

[a] *Here thou mayest confesse what soever sin of the last week clogs thy conscience.*
[b] *John 1, 29.*

[illegible] of our *Creation* and *Redemp-*[illegible], & learne how to know & to [illegible] all the rest of thy holy Lawes [illegible] Commandements. And when a-[illegible] I shall with the rest of the holy [illegible]mbly appeare before thy presēce [illegible] thy House, to offer vnto thee our [illegible] *sacrifice of praise & Prayer, &* [illegible] *vvhat thy Spirit, by the prea-*[illegible] *of thy VVord, shall speake vnto thy* [illegible]. O let not my sinnes stand as [illegible], to stop my prayers from as-[illegible] vnto thee, or to keepe backe [illegible] Grace from descending by thy VVord, into my heart, I know, O [illegible], and tremble to thinke; that [illegible] *parts* of the good seed fals vpon [illegible] ground: O let not my heart bee [illegible] the *High-vvay*, which through [illegible], & want of true vnderstan-[illegible], receiues not the Seed till the e-[illegible] one commeth, and catcheth it a-[illegible]: nor like to the stony *ground*, [illegible] heareth with *joy* for a time, [illegible] falleth away as soone as persecu-[illegible] ariseth for thy Gospels sake: nor [illegible] the *Thorny ground*, which by the [illegible] *of this vvorld, and the deceitful-*[illegible] *of riches, choketh the vvord vvhich* [illegible] *heareth, & makes it altogether vn-*[illegible]*full*: but that, like vnto the good [illegible], I may heare thy VVord, with [illegible] *honest and good Heart, vnderstand it,* [illegible] *keepe it, & bring forth fruit vvith pa-*[illegible], in that measure that thy VVise-

Matt. 13.1, & Luke 8, 45.

Luke 8, 15.

dome shall thinke meete for thy glo-
ry, and mine everlasting comfort.
Col. 4, 3. Open likewise, I beseech thee, O
Lord, the *doore of vtterance*, vnto thy
faithfull servant; whom thou hast
Acts 26, 18. sent vnto vs *to open our eyes, that we*
may turne from darkenes to light, and
fro the power of Satan, vnto God: that
we may receiue forgiuenes of sinnes, &
inheritace among the which are sanctified
by faith in Christ. And giue me grace
to submit my selfe vnto his Minister-
ry, as well when he *terrifieth* me with
judgements, as when hee comfor-
1, Thes. 5, 13. teth mee with thy Mercies, and that
Heb. 13, 17. I may haue him in *singular loue for*
his vvorkes sake: becausse hee watcheth
1, Cor. 11, 10. for my soule, as hee that must giue an
Ephes. 3, 10. account for the same vnto his Master.
1, Pet. 1, 12. And giue mee grace to behaue my
selfe in the holy Congregation with
comelinesse and reverence, as in thy
presence, and in the sight of thy holy
Angels. Keepe mee from *drowsinesse*
and *sleeping*, and from all wandering
thoughts, and worldly imaginations:
sanctifie my *Memory*, that it may bee
apt to receiue, and firme to remem-
ber those good and profitable Do-
ctrines, vvhich shall be taught vnto
vs out of thy VVord. And that,
through the *assistance* of thy *Holy Spi-*
rit, I may put the same lessons in
practice for my *direction* in prosperity, for my consolation in misery,

for

the amendment of my life, and the glory of thy Name. And that this day, which *godlesse* and *prophane* persons spend in their ovvne lusts and pleasures, I (as one of thy obedient servants) may make my chiefe *delight to consecrate it to thy glory and service, not doing mine ovvne vvayes, nor seeking mine ovvne vvill, nor speaking a vaine vvord*: but that ceasing from the vvorkes of *Sinne*, aswell as from the vvorks of mine *ordinary calling*, I may through thy blessing, finde in my heart the beginning of that *eternall Sabbath*, which in vnspeakable joy & glory I shall celebrate with thy *Saints* and *Angels*, to thy praise and vvorship in thy heavenly Kingdome for evermore. All which I humbly craue at thy hands, in the name and mediation of my Lord Iesus in that forme of Prayer which he hath taught mee: *Our Father, &c.* *Isai. 66, 23.*

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy *Houshold* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private* preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Else our private exercises are rather on *hinderance* than a *preparatiõ*. And as thou (and thy Houshold) doe

goe

goe in all *reverence* towards the Church: let every one meditate thus with himselfe:

Things to be meditated as thou goest to the Church.

Psalm. 100,4.

1. THat thou art going to the House of the Lord, and to speake with the great God by *prayer*, & to heare his Majesty *speake* vnto thee by his *VVord*, and to receiue his *blessing* on thy *soule*, and thy *honest labour*, in the *sixe dayes* last past.

Ps.42. 1.2.

2. Say with thy selfe by the way: *As the Hart brayeth for the Riuers of vvaters, so panteth my soule after thee, O God. My soule thirsteth for God, even for the liuing God: vvhen shall I come and appeare before the presence of God?*

Psal. 48,10.

For, *a day in thy Courts is better then a thousand other vvhere: I had rather be a doore keeper in the House of my God, then to dvvell in the Tabernacles of vvickednesse. Therefore I vvill come into thy House in the multitude of thy mercies and in thy feare vvill I vvorship tovvard thine Temple.*

Ps.5,8.

3. As thou entrest into the Church, say, *Hovv fearefull is this place? This is none other but the House of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.*

Gen.28, 16,17. 1,Cor. 14,25.

And prostrating with thy face downevvard, being come to thy place, say, *O*

Lord,

I have loved the habitation of thy house, and the place where thy Honour dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle Sacrifices with sound. I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry: have mercy also upon me, and answer me. Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is the preparation, or looking to our feet, whereto *Salomon* adviseth vs, before wee enter into the House of God.

Psalm. 26. 8.

Psalm. 27.4.

Psalm. 27,6.

Psalm. 23,6.

Eccl. 4, 17.

The second sorte of duties which are to be performed at the time of the Holy assembly.

WHen Prayers begin, lay aside thine owne private Meditations: and let thine *Heart* joyne with the Minister and the whole *Church*, as being *one Body* of *Christ*, and because that God is the *God of order*, hee will have all things to bee done in the *Church* with *one heart and accord*, and the exercises of the *Church* are *common* and *publike*. It is therefore an ignorant pride, for a man to thinke his

1, Cor. 12,13. Act. 2, 2,46, & 4,32.

his owne private prayers more effectuall than the *publike* prayers of the whole Church. Salomon[a] therefore adviseth a man not to be *rash*, to vtter a thing in the Church before God. *Pray* therefore when the Church *prayeth*, *sing* when they *sing*, & in the action of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the avoiding of *scandall*, the continuance of *charity*, and in testimony of thine *obedience*)[c] conforme thy selfe to the maner of the Church wherein thou liuest.

VVhileſt the Preacher is expounding and applying the VVord of the *Lord*, looke vpon him; for it is a great helpe to ſtirre vp thine attention, and to keepe thee from wandering thoughts: *ſo the eyes of all that were in the Synagogue, are ſaid to bee faſtned on Chriſt* whileſt hee preached, and *that all the people hanged vpon him when they heard him*. Remember that thou art there as one of *Chriſts Diſciples, to learne the knowledge of Salvation, by the remiſſion of ſinnes, through the tender mercy of God*, Luke 1, verſ. 77, 78.

Bee not therefore in the Schoole of Chriſt, like an idle boy in a *Grammar-Schoole*, that *often heareth*, but *never learneth* his leſſon: and ſtill goeth to Schoole, but profiteth nothing. Thou hateſt it in a child: Chriſt deteſter,

a Eccl. 5, 1.
b Ezec. 46, 10. Pſalm. 110, 3.
c Cum Romam venio, jejuno Sabbato, cum hic sū, non jejuno. Sic & tu, ad quam forte Eccleſiam veneris ejus morem ſerva, ſi cuiquā non vis eſſe ſcādalo, nec quenquam tibi. Ambr. conſeſſ. Aug. Ep. ad Ian.

Luke 4, 20.
Luke 19, 48,

...th it in thee. To the end therefore ...at thou maist the better profit by ...aring, marke,

1. *The coherence and explication of ...e Text.*

2. *The chiefe summe or scope of the ...ly Ghost in that Text.*

3. *The division or parts of the Text.*

4. *The doctrines: and in every do...trine, the proofes, the reasons, and vses ...hereof.*

A method of all others, easiest for ...e people (being accustomed there...o) to helpe them to remember the ...ermon; and therefore much wi...hed to bee put in practice of ...l faithfull Pastors, who desire to ...edifie their people in the knovv...edge of God, and his true Reli...gion.

If the Preachers method be too *curious* or *confused*, then labour to re...member,

1. *Hovv many things bee taught vvhich thou knevvest not before, and be thankfull.*

2. *VVhat sinnes bee reprooved, vvhere...of thy conscience tells thee that thou art guilty, and therefore must bee amen...ded.*

3. *VVhat vertues hee exhorteth vnto, vvhich are not so perfect in thee, and therefore endeavour to practise them vvith more zeale and diligence.*

But in hearing, apply every speech

as spo-

as spoken to thy *selfe*, rather by God then by *Man*: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare vvhat the Spirit speakes to the Church.* And, *did not our hearts burne vvithin vs, vvhilest hee opened vnto vs the Scriptures?* And thus to heare the VVord hath a blessing [a] promised thereto. It is the acceptablest [b] *sacrificing* of our selues vnto God. It is the [c] *surest note* of *Christs* Saints: The [d] *true marke* of Christs sheepe; the [e] *apparantest signe* of Gods Elect: the very blood, as it were, which vniteth vs to bee the [f] *spirituall kindred*, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer.

Isaiah 2,3. *Acts* 10,33. 1, *Cro.* 17,25. *Gal.* 4, 14. 1, *Thes.* 2,13. *Apoc.* 2,7. *Luke* 24,32.

a *Luke* 11,18. b *Rom.* 15,16. c *Deut.* 33.3. d *Ioh.* 10,27. e *Ioh.* 8,47. & 18.37. f *Luke* 8,21. *Matt.* 3,35.

VVhen the Sermon is ended:

1. Beware thou depart not like the nine *Lepers*, till that for thine instruction to saving health, thou hast returned thankes and praise to GOD by an *after-prayer*, and singing of a Psalme: and when the blessing is pronounced, *stand vp* to receiue *thy part* therein, and heare it, as if *Christ himselfe* (whose Minister hee is) did pronounce the same vnto thee: for in this case it is true: *Hee that heareth you, heareth mee:* and the Sabbath day

Ezec. 46,16. *Luke* 10,16.

is Bles-

Blessed, because God hath appointed it to bee the Day, *Wherein by the* [illegible] *of his Ministers, hee will blesse* [illegible] *people, which heare his Word, and* [illegible] *his Name.* For though the [illegible] Day in it selfe bee no more [illegible] then the other sixe dayes, yet [illegible] the Lord hath appointed it [illegible] *uses* aboue others) it doth as [illegible] excell the other dayes of the [illegible], as the *consecrated bread*, [illegible] we receiue at the *Lords Table*, [illegible] the *common bread* which wee [illegible] at our *owne Table*.

Num. 6, 23, 27.

2. If it bee a Communion day, [illegible] neere to the Lords Table, in [illegible] *wedding garment* of a *faithfull* & [illegible] heart, to bee partaker of so [illegible] *Banquet*.

And when *Baptisme* is to bee administred stay, and behold it with all [illegible] attention, that so thou [illegible]; First, shew thy *reverence* to [illegible] *ordinance*: Secondly, that thou [illegible] the better consider thine [illegible] *engrafting* in the visible body [illegible] *Christs Church*: and how thou per[illegible] the *vowes* of thy new Co[illegible]: Thirdly, that thou mayest re[illegible] thy *debts* in praying for the In[illegible] which is to bee Baptized (as o[illegible] Christians did in the like case [illegible] thee) that God would giue him [illegible] *inward* effects of Baptisme by [illegible] *Blood* and *Spirit*. Fourthly, that

thou mayest *assist* the Church in praising God, for *grafting* another member into his *mysticall Body*. Fifthly, that thou mayest prooue whether the effects of Christs death *kill* sinne in thee, and whether thou bee raised to newnesse of life by the *vertue* of his *Resurrection*: and so to bee humbled for thy *vvants*, & to bee thankefull for his grace. Sixthly, to shew thy selfe to bee a free man of Christs *Corporation*; having a voyce or consent in the admission of others into that holy Society.

1. Cor. 16, 1. 2. Cor. 9. 5, 6, 7, &c.

3. If there be any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

And thus farre of the duties to bee performed in the holy Assembly.

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy House, *meditate* a little while vpon those things which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bringe againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast

Leuit. 11, 3.

heard,

word, that they may bee a *direction* to thy life; and a *consolation* vnto thy soule. For till the VVord bee made thus our owne, and as it were made hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receiue no *profit* thereby. And when thou goest to Dinner, in that reverend and thankefull manner before prescribed, remember, according to thine ability, to haue one or more poore Christians, vvhose hungry bowels may bee refreshed with thy meate; imitating Holy Iob, who protesteth, that *hee did neuer eate his morsels alone, vvithout the good company of the poore and Fatherlesse*; that is the Commandement of Christ our Master, *Luke 14. 13.* Or at least wise, send some part of thy Dinner, to the poore, who lyes sicke in the backe Lane, without any food. * For this will bring a blessing vpon all thy workes and labours: a and it will one day more rejoyce thy soule, than it doth now refresh *his body*, when Christ shall say vnto thee, *O blessed Child of GOD, b I vvas an hungry, and thou gauest mee meate, &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it*

Ps. 119, 11.

Matth. 13, 19.

Iob 31, 17, 18.

If thou bee a priuate man either performe these holy duties by thy selfe, or ioyne With some godly Family in the performance of them.

a Heb. 9, 22. Deut. 15, 10, &c.
b Matt. 25, 35, &c.

in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the *Lord praised*, call thy Family together, *examine* what they haue learned in the Sermon: *commend* them that doe well, yet *discourage* not them whose *memories* or *capacities* are weaker, but rather helpe them; for their wils or minds may bee as good. Turne to the *Proofes* which the Preacher alleadged, and a rubbe those good things over their memories againe. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme*, conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and *sharpen* our memory, seeing by experience wee find, that in every trade they who are most *exercised*, are ever best *experts*. b But in any wise, remember so to dispose all these priuate exercises, as that thou mayest bee with the *first* in the holy Congregation at the *Euening Exercise*; where behaue thy selfe in the like deuotion and reuerence, as was prescribed for the holy Exercise of the Morning.

Acts 17.11. Heb. 5. 14. Matt. 26,30. James 5,13.

a *Deut. 6.7, 10. Heb. 6,1.*

b *Heb. 5,14.*

After *Euening Prayer*, and at thy Supper, behaue thy selfe in the like religious and holy manner, as was formerly prescribed. And either before,

ere, or after Supper, if the season of
the Yeeres and VVeather doe serue:

1. *VValke* into the *fields*, and medi-
tate vpon the *VVorkes* of GOD: a for
euery *Creature* thou mayst reade, as
an open *Booke*, the *VVisedome*, Po-
wer, *Prouidence*, and *Goodnesse of* Al-
mighty God: And how that none is
able to make all these things in the
variety of their *formes*, *vertues*,
natures, *life*, *motions*, and *qualities*,
but our most glorious God.

2. Consider how *gracious* he is
that made all these things to *serue*
b *vs*.

3. Take occasion hereby to stirre
vp both thy selfe and others to *ad-*
mire and adore his *Power*, *VVisedome*,
and *Goodnesse*: and to thinke what *vn-*
worthy wretches wee are, if wee
will not (in all obedience) serue and
honour him.

4. If any neighbour bee *sicke* or in
any heavinesse, goe to *visite* him; If
they bee falne at variance, helpe to re-
concile them. c

To conclude, *Three sorts* of workes
may lawfully be done on the Sab-
bath Day.

1. VVorkes of *Piety*, which either
mediately concerne the *Service of God*,
though they bee performed by bo-
dily labour: as vnder the Law the
Priests, did labour in *killing* and *dres-*
sing the Sacrifices, and burning them

a *Psal.* 92, 5. *& 19*, 2, *&c. and* 8, 1, 3. *&c. Rom.* 1, 19, 20. Præsentem narrat quæ lset Herba Deũ.

b *Esay* 40, 26.

c *Psal.* 8.

Matt. 25. 35. *Iam.* 5, 14, *&c.*

Matt. 12, 5.

Acts 1, 12. on the Altar. And Christians vnder the *Gospell*, when they travell forre to the places of Gods worship, it is but a *Sabbath dayes Iourney*, like to that of the *Shunamite*, who travelled *from home*, to heare the Prophet on the *Sabbath Day*, because shee had no teaching neere her owne dwelling. And the Preacher, though hee labour in the sweat of his browes, to the *vvearying* of his Body, yet hee doth but a *Sabbath dayes vvorke*: For the *holy end* sanctifieth the *vvorke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* vnder the *Law*, or the ringing of *Bels* vnder the *Gospell*.

2. Reg. 4, 12.

Matt. 23, 17, 19.

Num. 10, 2, 3.

II. VVorkes of *Charity*, as to saue the life of a [a] man, or of [b] a beast, to [c] fodder, water, and dresse cattell: To make *honest* [d] provision of meate and drinke, to refresh our selues, and to *releeue the poore*, to *visit the sicke*, to *make* [f] *collections for the poore*, and such like.

a 1 Reg. 19, 8. Marke 3, 4. b Mat. 12, 12. c Luke 13, 15. d Mat. 12, 1. e Heb. 9, 22. 1. Cor. 11, 22, 34. f 1 Cor. 16, 1.

III. VVorkes of *necessity*, not *fained*, but *present* and *imminent*, & such as could not bee *prevented* before, nor cannot bee *deferred* vnto another day. As to resist the Invasion of *Enemyes*, or the Robberies of *Theeues*, to quench the rage of *Fire*, and for *Physicians* to *stanch*, or *let bloud*, or to cure any o-

ther

desperate disease, and for *Midwiues* to helpe women in labour. *Mariners* may doe their labours: *Souldiers* being assailed may fight; and *Iudges* may ride for the publike good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called they may vpon any of these occasions goe out of the *Church*, and from the *Holy Exercises* of the *VVord* and *Sacraments*: provided all wayes, that they bee *humbled*, that such *occasions* fall out vpon *that day* and time; and that they take no *Money* for their labour on that day, but onely for their *charges*, as in the *feare* of *GOD*, and *obedience* of his Commandement.

h Numerus præceps excipitur a Sabbato, *Iud. Comment. sup. Num. 33, 1.*

When the time of rest approacheth, retire thy selfe to some priuate place: and knowing that in the state of *corruption* no man liuing can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts*, *VVords*, and *Deedes*, humbly craue pardon for thy *defects*, and reconcile thy selfe vnto God, with this or the like *Evening Sacri-*

A private Evening Prayer for the Lords Day.

O *Holy* a *holy*, *Lord God of Sabaoth!* Suffer mee, who am but b *dust and ashes*, to speake vnto thy most glorious Majesty. I know that thou art a c *consuming fire*. I acknowledge that I am but withered d *stubble*. My e *sinnes are in thy sight*, and Satan f *stands at my right hand* to accuse mee for them. I come not to excuse, but to g *judge* my selfe worthy of all those iudgements, which thy *iustice* might most *iustly* inflict vpon mee, a wretched creature, for my sinnes and transgressions. The *Number* of them is so great, the *Nature* of thē so grievous, that they make me seeme vile in mine owne *eyes*, how much more loathsome in *thy sight*? I confesse they make me so far from being worthy to be called thy *Sonne*, that I am altogether *unworthy* to haue the name of thy meaneſt *Seruant*. And if thou shouldest but recompence me according to my desert, the earth (so weary of such a sinnefull burthen) should open her mouth, and swallow mee vp, like one of *Dathans family*, into the bottomeleſſe pit of Hell. For if thou diddest not spare the *Naturall Branches*, those *Angels* of glorious excellency: but hurledst them down

a *Isa.6, 3.*

b *Gen. 18,27.*

c *Heb. 12,20.*

d *Iob 13,25.*

e *Psal. 51.3.*

f *Zach. 3.1,2.*

g *1 Cor. 11,31.*

2. Sam. 6.32. Luke 15,21.

Psalm. 106,17.

from the *Heavenly habitations*, into the paines of *Hellish darkenesse*, to be cast into damnation, when they sinned but once against thy Majesty. & did expell our first parents out of Paradise, when they did but transgresse one of thy Lawes: alas, what excuse may I expect, who have not offended in *one* sinne onely, *heaping daily* sinne upon sinne, without any true repentance, *drinking iniquitie as it were water*, ever powring in, but never powring out any filthinesse. & have transgressed not *One*, but *all* thy holy Lawes and Commandements? Even this present day, which thou hast mercifully commanded mee to keepe holy, to thy praise and worship? I have not so Religiously kept and observed, nor prepared thy Soule in that holinesse and chastity of Heart, as was fit, to meete thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy VVord, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to be absent, and out of the Church. I

2. Pet. 2, 4.

Gen. 3, 13.

Rom. 2, 5.

Iob 15, 16.

haue not so duely (as I should) meditated with my selfe, nor conferred with my Family, vpon those good instructions which wee haue heard and receiued out of thy holy Word by the publike Ministery. For default whereof, *Satan* hath stolne the most part of those instructions out of my Heart, and I wretched creature haue forgotten them, as though they had neuer beene heard. And my Family doth not thriue in knowledge & sanctification vnder my gouernment as they should. Though I know, where many of my poore brethren line in want and necessitie, and some in paine and comfortlesse: yet I haue not remembred to releeue the one with my almes, nor the other with consolations: but I haue feasted my selfe, and satisfied mine owne lusts. I haue spent the most part of the day in *idle talke, vaine sports* and *exercises*. Yea, Lord, I haue, &c. * And for all these my sins, my Conscience eryes *guilty*, thy Law *condemnes* me, & I am in thy hand, to receiue the *Sentence* & Curse that is due to the willfull breach of so holy a Commandement. But what if I am by the *Law* condemned? yet, Lord, thy *Gospell* assures mee, that thy mercy is aboue all thy workes: that thy grace transcends thy a *Law*. & thy goodnesse delighteth there to *reigne*, where

* *Here confesse whatsoeuer thou hast done that day by omission, or commission, & then fetching from thy heart a deepe sigh, say:*

a *Psal.* 106. 45. *Iam.* 2. 13.

where sinnes doe most *abound*. In the multitude therefore of the *Merrits* and *Merits* of *IESVS CHRIST* my Saviour, I beseech thee, O LORD, (who despiseſt not the sighing of a contrite heart, nor desireſt the death of a penitent sinner) to pardon and forgiue mee all thoſe my sinnes, and all the errours of this day, and of my whole life; and free my soule from that Curſe and Iudgement which is due vnto me for them. Thou that diddeſt iuſtifie the contrite *Publican*, for foure words of confeſſion, and receiveddſt the *Prodigall Child* (when he had ſpent all the riches of thy grace) into favour vpon his Repentance: pardon my sinnes likewiſe, O Lord, and ſuffer mee not to periſh for my tranſgreſſions. Oh ſpare mee, and receiue mee into thy favour againe. VVilt thou (O Lord) reiect me, who haſt received all *Publicans*, *Harlots*, and *Sinners*, that vpon Repentance fued to thee for grace? Shall I alone bee excluded from thy mercy? Farre be it from me to thinke ſo; for thou art the ſame God of mercy vnto mee, that thou waſt vnto them, and *thy compaſſions never faile*. VVherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy ſevere iuſtice againſt mee a ſinner: but exerciſe thy long ſufferance in for-

Rom. 5, 20.

Ezech. 33, 11.

Luke 18, 33.

Matt. 21, 31, 32.

Lam. 3, 22.

bearing

bearing thine owne creature. I haue nothing to present vnto thee for a satisfaction; but onely those *bloudy vvounds*, bitter *Death*, and *Passion*, which thy blessed *Son*, my onely *Saviour* hath suffered for me. *Him (in vvhom onely thou Art well pleased)* I offer vnto thee for all my sinnes, wherewith thou art displeased; Him my Mediatour, the requeſt of whose blood *speaking better things than that of Abel*, thy mercy can never gainesay. Illuminate my vnderstanding, & sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times, haue beene taught mee out of thy holy VVord, that I may remember thy *Commandements* to keepe them; thy *judgements* to avoid them; and thy sweet promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receiue me vnto thy favour, and so draw mee by thy grace vnto thy selfe, that I may as well bee thine by loue and imitation, as by calling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of joye and praise*, to the honour of thy most glorious Name, in thy heaven-

Heb. 12, 24.

heavenly kingdome for evermore, Amen.

And then calling thy Family together; shut vp the *Sabbath* with the *Meditations* & *prayers* before prescribed for thy family. And the Lord will give thy that night a *more sweet & quiet rest then ordinary*, and prosper thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice* of *Piety*, consists either in *Fasting*, or *Feasting*.

1. Of the Practice of Piety in Fasting.

There are divers kinds of *fasting*: First, * a *constrained Fast*, as when such either haue not food to eate, as in the [a] Famine of *Samaria*: or hauing food, cānot eate it for *heavinesse* or *sicknesse*, as it befell them who where in the [b] Ship with S. *Paul*. This is rather *Famine*, than *fasting*.

Secondly, *A naturall Fast*, which we vndertake *physically*, for the health of our body.

* 1 Iejunium Coactū.

a 2. *Ki.* 6,26.

b *Acts* 27,33.

2 Physicum. Nihil periculosius habitudine corporis extremè bona: detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. *Basil. Hom.* 1.

Third-

3 Politicum.

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*: that by vsing Fish all well as Flesh there may be greater plenty of both.

4 Miraculosum.

Fourthly, *A miraculous Fast*, as the forty dayes Fast of *Moses*, and *Elias*, the *types*, and of *Christ* the *Substance*. This is rather to bee *admired*, than *imitated*.

5 Quotidianum.

Fifthly, *A daily Fast*, when a man is carefull to vse the creatures of GOD with such moderation, that he is not made *heavier*, but more *cheerefull*, to serue God, and to doe the duties of his calling. This is specially to be observed of [a] Ministers and Iudges.

[a] 1 Tim. 3.3. Tit. 2,3. Prov. 31,4.5. 6. Religiosum. 2, Cor. 6,4.6.

Sixtly. *A religious Fast*, which a man voluntarily vndertakes, to make his body and his soule the fitter to pray more fervently vnto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publike*.

1. Of a private Fast.

THat wee may rightly performe a private Fast, foure things are to bee observed; first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: Fourthly, the *ends* of private fasting.

1. Of

1. Of the Author.

The *first* that ordained Fasting, was himselfe in *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Lawes* without *Fasting*, & in his *Lawes* commands all his people to *fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise. By religious *Fasting* a mã comes neere the *life of* * *Angels*, & *to doe their will on earth*, *as it is done in heaven*. Yea, *Nature* seemeth to teach mã his duty, in giuing him a *little mouth*, and a *narrow threat*: for *Nature* is content with a *little*, *Grace* with *lesse*. Neither doth *Nature* and *Grace* agree in any one act better then in this exercise of *religious Fasting*, for it strengthneth the *memory*, & cleareth the *minde*, illuminateth the *understanding*, and bridleth the *affections*, mortifieth the *flesh*, & preserveth *chastity*; preventeth *sickenesse*, & continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*. By *breaking this fast*, the *Serpent* ouerthrew the *first Adam*, so that hee lost *Paradise*: But by *keeping a Fast*; the *second Adam* vanquished the

b Iejunium in Paradiso præscriptũ est: reverete igitur jejunii canitiẽ, *Basil.* Hom. c. de jejun. *Exod.* 19, 1. *Lev.* 23, *Matt.* 6, 17, & 9, 10. Qui jejunat, Angelorum vitam vivit, & cum pauciss. contentus est, similitudine cũ illis associatur. *Basil.* Hom. de jejun. Natura os Parvum, & guttur

* homini dedit. Quamdiu jejunavit *Adam*, in paradiso fuit; comedit, & ejectus est. *Hieron.*

Serpent

Serpent, and restored vs into *Heaven*. *Fasting*, was she who covered *Noah* safe in the *Arke*, *vvhom Intemperance* vncovered, and left stark naked in the *vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Ivrgh*. Religious *fasting*, and *talking* with God, made *Moses* face to shine before *men*, when Idolatrous *eating* & *drinking* caused the *Israelites* to appeare abominable in the sight of God. It rapt *Eliar* in an *Angelicall Coach* to *Heaven*: when voluptuous *Ahab* was sent in a *Bloody Chariot* to *Hell*. It made *Herod* beleeue that *Iohn Baptist* should live after death by a blessed *Resurrection*: when after an *intemperate* life, he could promise nothing to himselfe, but eternall *death* and *destruction*. O *divine Ordinance* of a *divine Author*!

2. *Of the Time.*

Præceptum esse Iejunium video, quibus autem diebus non oportet jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. *Aug. ad Cass. Ian. Ep.* 86. Indifferenter jejunandum, ex arbitrio; non ex imperio novæ disciplinæ, pro temporibus, & causis vniuscujusque. *Tert. adverſ. Psych. Mont.* hæreticus primus erat, qui jejuniorum leges præscripsit, *Euseb.* Eccl. hist. lib. 5. c. 18. ex Apol.

The holy Scriptures appoints *no Time* vnder the New Testament to fast: but leaues it vnto Christians owne *free choyce*: *Rom.* 14, 3. 1. *Cor.* 4. 7. to fast as occasion shall bee offered

vnto

vnto them, *Matt.* 9. 15. As when a man becomes an humble and earnest suiter vnto God for the pardon of some *grosse sinne* committed; or for the *prevention* of some sinne, wherevnto a mã feeles himselfe by *Satã* solicited, or to *obtaine* some speciall *blessing* which hee wants: or to *avert* some *judgement* which a man feares, or is already fallen vpon himselfe or others, or lastly, to *subdue his flesh* vnto his *spirit*, that hee may more cheerefully powre forth his soule vnto God by prayer. Vpon these occasions a man may fast a a day or b longer, as his occasion requires, and the *constitution* of his body, and other needfull *affaires* will permit.

a *Lev.* 23, 32. *Iosh.* 6, 7. 2, *Sam.* 3, 3.
b *Hist.* 4, 16.

5. Of the manner of a private Fast.

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *invvard* actions.

The outward actions are, to abstaine for the time that wee fast, first from all c *vvorldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Levit. 23, 28. For worldly *businesse* will distract our minds from holy *devotion*.

Secondly, from all *manner of food*, yea from d *bread* and *vvater*, so farre as health will permit, 1. That so wee may acknowledge our owne *indig-*

c *Luke* 23, 28, 56. *Ioel* 1, 14, and 1, 15.
d 2, *Sã.* 3, 35. *Ezra.* 10, 6. *Dan.* 10, 3. *Ester.* 4, 16. *Acts* 9, 9.

nity, as being vnworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more *humbled*. 3. That so wee may take a godly *e revenge* vpō our selues, for abusing our *liberty* in the vse of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of those *earthly things*, our *Soules* may learne to hunger more eagerly after *spirituall* and heavenly food. 5. To put vs in minde, that as we abstaine from *food*, which is lawfull, so wee should much more abstaine from *f Sinne*, which is altogether *unlawfull*.

Thirdly, from *good* and *costly* *g Apparell*; that as the *abuse* of this puffes vs vp with *pride*; so the laying aside of their *lawfull vse* may witnesse our *humility*. And to this end in ancient times they vsed (especially in publike fasts) to put on *h Sackecloth*, or other *coarse apparell*. The equity hereof still remaineth, especialy in *publike fasts*: at what time to come into the Assembly with *starched bands*, *crisped haire*, *praue apparell*, and *decked with stoovers* or *perfumes*; argueth a soule that is neither humble before God, nor ever knew the true vse of so holy an exercise.

Fourthly, from the full *measure of ordinary sleepe*: That thou maist that

e 2 Cor. 7. 11.
f Quid prodest vacuare corpus ab escis, & animum replere peccatis Aug. de temp. Serm. 46.
g Exod. 33. 5. 6.
h Hest. 4. 1. 2. Ioan. 3. 5. 6. Ioel. 1. 13. Mat. 11. 21.
i 2. Sa. 12. 16. Ioel. 1. 13. Hest. 4. 3.

way

ray also *humble* thy body, and that thy soule may *vvach* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe early & lately for *vvordly gaine*, how much more shouldest thou doe it for the *Service of God*? And if *Ahab* (in imitation of the godly) did in *his fast* lye in *sackecloth*, to breake is sleepe by night; what shall we thinke of those who on a *Fasting day* will yeeld themselues to sleepe in the open *Church*?

1. *Kin.* 21, 27.

Fifthly, & lastly, from all *outvvard pleasures* of our senses. So that as it was not the a *throate* onely that *sinned*, so must not the throate onely bee *punished*: and therefore we must endeavour to make our *Eyes* (as at all times, so especially on that day) to fast from *beholding vanities*: our *Eares* from hearing *mirth* or *musicke*, but such as may moove to *mourne*: our *Nostrils* from pleasant *smels*, our *Tongues* from *lying*, *dissembling* and *slandering*: yea, the *vse* of the *Marriage-bed* must bee omitted in a religious reverence of the Divine *Majesty*: That so *nothing* may *hinder* our true humiliation, but that all may be *ignes* that we are *vnfainedly* hũbled. Thus much of the *outvvard* mãner.

a Si sola gula peccavit, sola jejunet, & sufficit. Si vero peccaverunt & membra cætera, cur non jejuneur & ipsa. *Bern.* Serm. Quadrag.

2. The *invvard* manner of *Fasting* consists in two things.

1. *Repentance*. 2. *Prayer*.

Repentance, hath two parts.

μετα-μέλεια. I. *Penitency* for sinnes past.

μετάνοια. II. *Amendment* of life in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sinne, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sinnes.

1. *Of the inward insight of sinne and sense of misery.*

This *sense and insight* will bee effected in thee. First, by considering thy sinnes, especially thy grosse sinnes according to the Circumstances of the *time* when, *place* where, *manner* how, and *Person* with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the *rather*, because thou diddest such things against him since hee became a *Father* vnto thee, and bestowed so many *sweet Blessings* in bountifull manner vpon thee. Thirdly, in considering the *curses* which *God* hath threatned for thy sinne: how grievously God hath plagued *others* for the *same* fault, & how that no *meanes* in Heaven or Earth could deliver thee from being *eternall damned* for them: had not the *Sonne* of *God* so lovingly dyed for thee. Lastly, that if God *loues thee*, he must *chasten* thee ere it bee long, with some grievous *affli-*

mleſſe thou doeſt *prevent* him
ſpeedy and vnfained repentance.
theſe and the like conſiderations
ide thy *Heart* with ſorrow, that
ing for remorſe within thee, it
bee *diſſolved* into a *Fountaine of*
tickling downe thy mourne-
cheekes. This mourning is the
ming of *true Faſting*: and there-
oft times a put for *faſting*, the *firſt*
principall part, for the *vvhole* a-

Of the bevvayling of thine ovvne

bevvayling, *or lamentation, is the*
ming out of the invvard mourning
heart, by the outvvard meanes of
yce, and teares of the eyes. VVith
filiall earneſtneſſe & importu-
in prayer, is our heavenly Fa-
well pleaſed. Nay, when it is the
of his *Spirit*, and the *effect* of our
hee cannot bee diſpleaſed with
if hee heard the *moanes* which
nitie wrung from *Iſmael* & *Ha-*
and heareth the cry of the *young*
, and roaring of *Lyons*, how
rather will hee heare the
efull lamentation which his
children make vnto him in
miſery?

Of the humble confeſſion of ſinnes.

In this action thou muſt deale *plai-*
with God, and acknowledge *all*
ſinnes thou knovveſt, not onely in

a *Matt.* 9.15. *Can the Childrē* mourne? *then ſhall they* faſt. *And* Marke *and* Luke *for* mourne *haue* faſt. *Exemples, Pſal.* 6, *and* 22, *and* 38, *and* 39, *and Ieremies Lamēt. Ioel* 2, 12.17.

*Ier.*32, 18,19, 20.

*Gen.*11, 17. *Iob* 39, 3. *Pſ.*147. *Pſ.*104, 11.

1. Sam. 7. Ezech. 9, &c. Dan. 6. Neh. 1.

generall, but also in *particular*. This hath beene the manner of all Gods children in their Fasts: First, because that without *Confession* thou hast no *promise* of mercy, or forgiuenesse of sinnes. Secondly, that so thou mayest acknowledge God to bee *just*, and thy selfe *unrighteous*. Thirdly, that by the *nūbring* of thy sinnes, thy heart may bee the more *humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt bee *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *gracious* will God deale with thee: for if thou doest *acknowledge thy sinnes*, God is *faithfull and just to forgiue thee thy sins, & the blood of Iesus Christ his Son shall cleanse thee from all thy sinnes.*

Prov. 28, 13. Ps. 91. 3. &c. Ps. 51, 4.

1. Ioh. 1. 7, 9.

To helpe thee the better to performe these *three parts* of penitence, thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefely concerne *thy particular sinnes*: that thou mayest see Gods Curse and Iudgements on others for the like sinnes, and be the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists first, in devout

Prayer

Prayer; secondly, in devout actions.

This devout *Prayer*, which we make in time of *fasting*, is either *deprecation of evill*, or *craving of needfull good things*.

Deprecation of evill is, when thou beseechest GOD for Christ thy *Mediators sake*, to pardō vnto thee those *sinnes* which thou hast *confessed*, and to [illegible] from thee those *Iudgements* which are due vnto thee for thy sins: [illegible] as *Benhadad*, because hee heard that the *King of Israel vvas mercifull*, prostrated himselfe vnto him with a *Rope about his necke*; so because thou knowest that the *King of heavē is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliatiō, (especially, seeing hee calleth vpon thee to come vnto him in thy troubles) and doubtlesse thou shalt find him most *mercifull*.

The *Craving of needfull good things*, is, First, a fervent and faithfull begging of God, to seale by his Spirit in thy heart, the assurance of the forgiuenesse of all thy sinnes. Secondly, to renevv thy heart by the *holy Ghost*, so that sinne may daily decay, and *righteousnesse* more and more encrease in thee. Lastly, in desiring a supply [a] of *faith*, *patience*, *chastity*, and all other graces which thou wantest: & an increase of those which GOD of his mercie

δέησις. προσευχὴ.

1 *King.* 20,31.

Psalm. 50,15.

Phil. 4,6.

a 1, *Timot.* 5,5.

hath bestowed vpon thee already.

That furre of prayer in Fasting.

The *devout actions* in fasting are two. First, *Avoiding evill.* Secondly, *Doing good.*

1. *Of avoyding evill.*

The *Abstinence from evill*, is that which is chiefely signified by the *Abstinence from food, &c.* and is the chiefe end of *fasting*, as the *Ninivites* very well knew: *A day of* b *Fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomacke, but the *puritie* of the Heart that GOD respecteth: If therefore thou wouldest haue God to turne frō thee the *evill* of *affliction*; thou must first turne away from thy selfe the evill of *transgression.* And without this fasting frō *evill*, thy *Fast* is vnto GOD more noysome, than thy *breath* doth to *Man.* This made GOD so often to reject the Fast of the *Iewes.* And as thou must endeavour to avoyde all sinne: so especially that *sinne*, whereby thou hast provoked God either to *shake* his Rod at thee, or already to lay his chastening hand vpon thee. And doe this with a resolution, by the assistāce of Gods grace, never to commit those sinnes againe.

* For what shall it profit a man, by

b *Ion.* 3. 8, 10. Pulchrū est corporis jejuniū, cum sit animus à vitiis jejunus. *Hie. ad Celant. Epi.* 54. Jejuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. *Cyril. in Lev. Ca.* 10. *Isa.* 58, 2, *&c. Zach.* 7. 5. 7. Non possum ferre iniqui. tatem & interdictionem, *Isa.* 1, 13.

* Quid prodest jejunare corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? *Max. Epist.*

Abstinence to humble his *Body*, if his *Mind* swell with *Pride*? Or to forbeare *Wine* and strong *Drinke*, and to be drunke with *Wrath* and *Malice*? Or to let no *flesh* goe into the belly: when *Lyes*, *Slanders*, and *Ribauldry* (which are worse then any meate) comes out of the mouth? To abstaine from *meats*, & to doe *mischiefe*, is the *Divels fast*, who doth *evill*, and is ever hungry.

a Qui cibis abstinent, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest. *Isidor.*

2. *Of doing good workes.*

The *good workes*, which as a Christian thou must doe every day, but especially on thy † *fasting day*, are either the *workes of Piety to God*, or the *workes of Charity* towards thy brethren.

† Vis orationem tuam volare ad cœlum? Pac illi duas alas, Jejunium, & Eleemosynam. *Aug.*

First, the *workes of Piety to God*, are the *practice* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charitie* towards our *Brethren are*, b *forgiving wrongs*, *remitting debts* to the poore, that are not well able to pay; but especially in *giving almes* to the poore, that want reliefe and sustenance. Like wee shall, * vnder pretence of *frugalitie*, practise *miserableness*, like those, who will pinch their owne *bellies*, to befraud their labouring ser-

b *Isa.* 58, 6. *&c. Zach.* 7, 9, 10.

* Qui jejunat ut parcat, non ad Dei gloriam jejunat sed substantiæ suæ parcit. *Chrysost. in Mat.*

vants of their due allowance. As [a] therefore Christ joyned *Fasting*, *Prayer*, & *Almes*, together in Precept: so must thou joyne them together, like [b] *Cornelius*, in practice: And therefore bee sure to giue at the least so much to the poore on thy *Fasting day*, as thou wouldest haue spent in thine *owne dyet*, if thou hadest not fasted that day. And remember, *that hee that sowweth plenteously, shall reape plenteously*, 2. *Cor.* 6, 9. and that this is a *speciall sowing day*. Let thy *Fasting* [c] *affiict thee*; that it may *refresh* a poore Christian; and *rejoyce* that thou hast *dined and supped in another*, or rather that thou hast *feasted hũgry Christ in his poore members*.

In *giving almes*, obserue two things: first, the *Rules*: secondly, the *Rewards*.

I. *Rules in giving of Almes, and doing good vvorkes.*

I. They must be done *in obedience of GODS Commandements*: Not because wee thinke it to be good, but because *God requireth* vs to doe such and such a good deed: for such *obedience* (1. *Sam.* 15, 22.) of the worker, God preferreth before all *Sacrifices*, and the greatest *vvorke*.

a *Mat.* 6.
b *Acts* 10, 20.
c Non Deo, sed sibi jejunat, qui quæ ad tempus subtrahit: non inopibus subtrahit, sed ventri postmodũ offerenda cullodit, *Greg. in Past. cap.* 44.
d Jejunium tuum te castigat, sed alterum lætificat, *Aug. Serm. de temp.* 64.
Accipiat e furiens Christus quod jejunans minus accipit Christianus, *Aug. de temp. Ser.* 157. Beatus qui jejunat ut alat pauperem; imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyrill. in Lev. lib.* 16.

II. They

II. They must proceed fro a *Faith*, else they cannot please *God*: nay, without faith the most *specious* workes are but b *shining sinnes* and *Pharisees Almes*.

III. Thou must not thinke by thy good VVorkes and Almes, to merit *Heaven*; for in vaine had the *Sonne of God* shed his *bloud*, if *Heaven* could haue beene *purchased* either for *money* or *meate*. Thou must therefore seeke *Heavens possession* by *the purchase of Christs blood*, not by the *merits* of *thine owne* workes. For c *eternall life is the gift of God throug Iesus Christ*: Yet euery true Christian that beleeues to bee saued, and hopes to come to Heauen, must doe good workes (as the Apostle saith) for *necessary vses*, which are foure:

First, that d *God may be glorified*. Secondly, *that thou mayest shew thy selfe thankefull for thy Redemption*. Thirdly, *that thou mayest* f *make sure thine Election vnto thy selfe*. Fourthly, *that thou mayest* g *win others*, by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses wee are said to be h *Gods vvorkemanship, created in Christ Iesus vnto good vvorkes, and that God hath ordained vs to vvalke in them*.

IV. Thou must not giue thine Almes to *impudent Vagabonds*, who liue in willfull idlenesse & filthi-

a *Heb.* 11,6. *Rom.* 14,23.
b Splendida peccata. *Aug.*
c *Rom.* 6,vlt.
d 1 *Cor.* 10,31. 2, *Cor.* 8, 19. *Phil.* 1, 11.
e *Luke* 1,74.75.
f 2. *Pet.* 1,10.
g *Mat.* 5,16. *Isa.* 61, 9.
h *Eph.* 2,10.

nesse,

neſſe, but to the *Religious* and honeſt *poore*, who are either ſicke, or ſo old that they cannot worke; or ſuch who worke, but their worke cannot competently maintaine them: Seeke out theſe in the *backe-Lanes*, & relieue them. But if thou meeteſt one that asketh an Almes for Ieſus ſake, and knoweſt him not to bee vnworthy, deny him not: for, it is better to giue vnto ten Counterfeits, than to ſuffer Chriſt to goe, in *one poore Saint*, *vnrelieued*. Looke not on the *Perſon*, to giue thine Almes, but vnto Chriſt, in the *party*.

2. *Of the reward of Almes-deeds and good workes.*

1. *Almes* are a *ſpeciall meanes* to mooue GOD in mercy to turne away his [i] *temporall Iudgements* from vs; when we by a *true Faith* (that sheweth it ſelfe by ſuch fruits) doe returne vnto him.

[i] Dan. 4,27.

2. Mercifull *Almes-giuers* [k] ſhall bee the Children *of the Higheſt*, and bee like God their Father, who is the [l] Father of *Mercies*. They ſhall be his [m] *Stewards*, to diſpoſe his *goods*, his *Hands*, to diſtribute his *Almes*. And if it bee ſo great an Honour, to bee the Kings *Almner*; how much greater is it to bee the God of *Heaven Almes-giuer?*

[k] Luke 6,35,36.

[l] 2. Cor. 1,3.

[m] Luke 16,1.

3. VVhen *all* this *vvorld* ſhall forſake

rs, then onely *good vvorks*, and
Angels shall accompany vs, the
to *receiue* their *reward*, the o-
deliver their [o] *charge*.

Liberalitie in Almes-deeds is
surest fundation, that vve shall ob-
in eternall life a liberall reward
ough the *Mercie* and *Merits* of
Thirdly, by Almes-deeds wee feed releeue Christ in his *Members*: and *Christ* at the *last day* will acknow-ledge our *loue*, and reward vs in his *Mercie*: and then it shall appeare, that that wee gaue to the poore, was not *lost*, but [r] *lent vnto the Lord*. VVhat greater motiues can a Christian wish, to excite him to bee a liberall Almes-giuer? Thus farre of the *Manner* of Fasting. Now followeth the *End*.

3. *Of the Ends of Fasting.*

The true *Ends* of *Fasting* are not to merit Gods favour or eternall life, for that wee haue only of the gift of God through *Christ*) nor to *place Religion* in bodily abstinence: for fasting in it selfe is not the *worship of* God, but an *helpe* to further vs the better to worship God. But the *true ends of Fasting* are three.

First, to subdue our [s] flesh to the spirit, but not so to [t] weaken our bodies, as that wee are made vnfit to do the necessary duties of our calling. *A good man* (saith *Salomon*) *is merci-*

1 *Apoc.* 14. 13.
o *Luke* 16, 22. *Psal.* 91, 11. *Heb.* 1, 14. p 1, *Timoth.* 6, 19.
q *Mat.* 25.
r *Prou.* 19, 17.
s *Esd.* 8, 21. 1, *Cor.* 9, 27. t 1, *Timoth.* 5, 24. Iejuniũ orationem roborat, oratio sanctificat jejunium. *Bern. serm. de Jejun.*

merciſull to his Beaſt, Proverb. 12.10. much more to his *owne body.*

Secondly, that wee may more devoutly contemplate Gods * Holy Will, and fervently powre forth our ſoules vnto him by prayer: for as there are ſome kind of *Divels*, ſo there are alſo ſome kind of ſinnes, which cannot bee ſubdued, but by *Faſting* joyned vnto *Prayer*, *Matth.* 17.21.

Thirdly, that by our [a] *ſerious humiliation*, and *judging* of our ſelues, wee may eſcape the *Iudgement of the Lord*: not for the merit of our faſting (which is none) but for the mercy of God, who hath promiſed to remoove his Iudgements from vs, whē wee by faſting doe vnfainedly humble our ſelues before him. And indeed no Child of God ever *conſcionably* vſed this holy *Exerciſe*, but in the end hee obtained his requeſt at the hand of GOD both in receiving graces which hee vanted, as appeares in the examples of [b] *Annah*, [c] *Iehoſaphat*, [d] *Nehemiah*, [e] *Daniel*, [f] *Eſdras*, [g] *Heſter*, as alſo in turning away Iudgements, *threatned* or *falne* vpon him: as may be ſeene in the Examples of the [h] *Iſraelites*, [i] *Ninivites*, [k] *Rehoboam*, [l] *Ahab*, [m] *Ezechias*, [n] *Manaſſes*. Hee who gaue his *deare Sonne* from Heaven to the death, to ranſome vs when wee were his enemies;

thinke

* *Ioel* 1.17. *Nehe.* 1.4. *Luke* 2.37. 1. *Cor.* 7.5.
a *Ioel* 2. 18.19. c 1. *Cor.* 11.31.
b 1. *Sa.* 1.
c 2. *Chr.* 20.
d *Neh.* 1.
e *Dan.* 6.
f *Eſd.* 8. 23.
g *Heſt.* 4.
h 1. *Sam.* 7.6.
i *Ionah* 3.
k 2. *Chro.* 12.5.7. *&c.*
l 1. *Kin.* 21.
m 2. *Chro.* 32.26.
n 2. *Chro.* 33.12. 19.

thinkes nothing too deare on earth, to bestow vpon vs, when wee humble our selues, being made his reconciled friends & children.

Thus farre of the *private Fast*.

2. *Of the publike Fast.*

A *Publike Fast* is, whē by the [a] Autoritie of the *Magistrate*, either the whole *Church* within his Dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselues together, to performe the fore-mentioned *duties* of *Humiliation*, either for the *remooving* of some publike [b] *calamitie* threatned, or already inflicted vpon them, as the *Sword, invasion, famine, pestilence*, or other fearefull sickenesse; or else for the *obtaining* of some *publike blessing*, for the good of the [c] Church: as to craue the *assistance* of his Holy *Spirit*, in the *Election* and *Ordination* of fit & able *Pastours, &c.* or, for the tryall of *Truth*, and *execution* of *Iustice*, in matters of difficulty and great importance, &c.

VVhen any evill is to bee remooved, the [d] *Pastours* are to lay open vnto the people, by the evidence of *Gods VVord, the sinnes* which were the *speciall causes* of that calamity: call vpon them to repent, & publish vnto them the mercies of God in Christ,

a *Ionah* 3 7. 2, *Chro.* 20, 3. *Ezra.* 8, 21.

b 1, *Sā.* 7, 5, 6. *Ioel* 2, 15. 2, *Chr.* 20. *Ionah* 3. *Hest.* 4.

c *Exod.* 19. *Esdras* 8. *Acts* 1, 13, 14.

d *Ioel* 2, 14. *Neh.* 8.

vpon

vpon their *Repentance*. The people must heare the voyce of *Gods Messengers* with hearty *sorrow for their sinnes*, earnestly *begge pardon* in *Christ*, and promise vnfained amendment of their life. When any blessing is to bee obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, & the *goodnesse* of God who giveth such *Graces* for the good of his. The *people* must *devoutly pray* vnto God for bestowing of that *Grace*, and that hee would blesse his owne *meanes* to his owne *glory*, and the good of his *Church*. And when the Holy Exercise is done, let every Christian haue a speciall care, according to his *abilitie*, to [e] *Remember the poore*. And whosoever (when just occasion is offered.) vseth not this Holy Exercise of *Fasting*, hee may justly suspect that his heart never yet felt the power of true Christianity.

[e] *Isa.* 58.7, 10. 2. *Cor.* 9.1. *Gal.* 2, 10.

So much of *Fasting*. Now followeth the Exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

HOly *Feasting* is a solemne *Thanksgiving* appointed by Authority to bee rendred vnto GOD on some speciall day, for some extraordinary *Blessings* or *Deliverances* received. Such, among the *Iewes*, was the Feast of the

the *Passeover*, to remēber to praise
GOD for their deliverance out of E-
gypt bondage: or the *Feast* of *Purim*, *Exod.* 12,15.
give thankes for their deliverance *Hester.* 9,19. 21.
from *Amans Conspiracy*. Such amōgst
are the fifth of *August*, to praise
GOD for delivering our Gracious
Soy frō the bloudy *Cōspiracy* of the
Gaudetous *Govvries*: And the fifth of
Nouemb. to praise God for the delive-
rance of the *King, & the vvhole State*,
from the *Popish Gunne-povvder Trea-*
son. Such Feasts are to bee celebrated
by a publike *rehearsall* of those spe-
ciall benefits, by *spirituall Psalmes*,
Dances, by *mutuall feasting*, & *sen-*
ding presents every man to his neigh-
bour, and by giving *gifts to the poore*.
But forasmuch as the benefit of
Redemption was the greatest that
was needed from *God*, or that *God*
has bestowed vpon *Man*: and that
the *Lords Supper* is left by our *Redee-*
mer, as the chiefest memoriall of our
Redemption, every Christian should
account this *holy Supper* his *chiefest*
and joifullest Feast in this VVorld. And
seeing that as it ministreth to *vvorthy*
partakers the greatest assurāce which
they haue of their *Salvation*; so it
reflects *temporall Iudgements* on the
Iudies, and (without repentance) *E-*
ternall Damnation on the *Soules* of
them who *receiue it vnvvorthily*. Let
see how a Christian may best fit

himselfe to bee a due partaker of
holy a *Feast*; and to bee a worth
Guest at so sacred a *Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

2. *Thess.* 1, 11. *Col.* 1, 11. *Luke* 20, 35. *Apoc.* 3, 4.

THough no man living is *of himselfe* worthy to bee a guest at *holy* a Banquet; yet it pleaseth God of his grace, to *accept* him for a worthy *receiver*, who endevoureth to receive that holy Mystery, with that *measure* of reverence that hee hath prescribed in his word.

Hee that would receiue this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, *those which ought to be done before hee receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to bee done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*: the third, *Affection* or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before hee presume to bee a partaker of the holy Communion, may evidently appear by fiue reasons.

First,

first, because it is GODS Commandement: For if hee commanded
under the paine of Death, that none
uncircumcised should eate the Pas-
all Lambe; nor any circumcised vn-
fourteen *Dayes preparation*: how
much greater preparation doth hee
quire of him that comes to receiue
Sacrament of his *Body and Blood*?
as it *exceedeth*, so doth it *exceed*
many degrees the Sacrament of
Passouer.

Secondly, because the *example of*
teacheth vs so much: for hee
his Disciples feete, before
admitted them to eate of his
Signifying, how thou shouldst
side all *vnpureneſſe of heart*, and
uſſe of life, and bee furnished
Humility and *Charitie*, before
presumest to taste of his holy

Thirdly, because it is the counsell
the Holy Ghost: *Let every man ex-
himselfe, and so let him eate, &c.*
if a man, when he is to eate with
*worthy Prince, muſt conſider dili-
what is before him, and put a
to his throate, rather than commit
uſtineſſe: How much more ought
thou to prepare thy soule, that
mayest behaue thy selfe with all
and reverence, when thou art
feast at the holy Table of the
of Princes?

Exo. 12, 48.

Exo. 12, 6.

Iohn 13, 5.

1. *Cor.* 11, 28.

Pro. 23, 1, 2.

Fourthly, because it hath beene ever the practice of all Gods Saints to vse holy preparation, before they would meddle with *Divine mysteries*. *David* would not goe neere to God's *Altar*, till hee had first *washed his hãds in innocẽcie*: Much lesse should thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not giue, nor *David* and his men would not eate the *Shew-bread*, but on condition that their *vessels were Holy*: how much lesse should'st thou presume to eate the Lords *bread*, or rather *the Bread which is the Lord*, vnlesse the vessell of thy heart bee first cleansed by repentance? and if the Lord required *Iosua* (as hee had done *Moses before*) to put off his *Shooes*, in reverence of his Holinesse, who was present in that place, where hee appeared with a *sword* in his *hand*, for the destruction of his enemies, how much rather should'st thou put off all the *Affections* of thine earthly conversation, when thou commest neere that place, where Christ appeareth to the *eye* of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambs Wife hath made her selfe ready for the marriage*. Prepare therefore thy selfe, if thou wilt in this life bee *betrothed* vnto Christ by Sacramentall *Graces* in Hee-

Psalm. 26,6.

1. Sam. 21,4.

Exod. 3,5. Iosh. 5, 15.

Apoc. 19,7.

Heaven married unto him by eter-
all glory.

Fifthly, because that God hath ever
been with fearefull Iudgements,
those who haue presumed to vse his
holy Ordinances without due feare &
preparation. GOD set a *flaming*
sword in a *Cherubins hand*, to smite
our first Parents, being defiled with
sinne, if they should attempt to goe
into *Paradise*, to eate the Sacrament
of the *Tree of life*; Feare thou there-
fore to bee smitten with the sword of
Gods vengeance, if thou presumest to
come into the Church with an impe-
nitent heart to eate the Sacrament of
the Lord *of life*. God smote 50060 of
the *Bethshemites* for looking irreve-
rently into his Arke; and killed *Vzza*
with sudden death, for but *rash tou-*
ching of the Arke; and smote *Vzziah*
with a *Leprosie* for meddling with the
Priests Office, which pertained not
vnto him. The feare of such a stroake
made *Ezechias* so earnestly to pray
vnto God, that hee would not smite
the people that wanted *time to pre-*
pare themselues as they should, to eate
the Passeover. And it is said, that the
Lord heard *Ezechiah*, *and healeth the*
people: Intimating, that had it not
come for *Ezechiah's* Prayer, the
Lord had smitten the people, for
their want of due preparation. And
a man, who came to the *Marriage*

Gen. 3.

1. *Sam.* 6. 19.
2. *Sam.* 6, 6, 7.
2. *Chro.* 26, 18, &c.

2. *Chro.* 30, 18, 19.

Feast without his *VVedding Garment*, of examining of himselfe, was examined of another, and thereupon *bound hand and foot, and cast into vtter darkenesse* Matt. 22. 13. *S. Paul* tels the *Corinthiens*, that for want of this *preparation*, *in examining and judging themselues before they did eate the Lords Supper*, GOD had sent that fearefull sickenesse amongst them; whereof *some vvere then sicke, others vveak, and many falne asleepe*; that is, taken away by *temporall death*. Insomuch, that the *Apostle* saith, that every *vnvvorthy* Receiver *eate his ovvne Iudgement*: *temporall* if hee repents, *eternall* if hee repents not: and that in so haynous a measure, as if hee *vvere guilty of the very Body and Bloud of the Lord*, whereof this Sacrament is a holy *signe* and *Seale*. And Princes punish the indignity offered to their great *Seale*, in as deepe a measure, as that which is done to their owne *Persons*, whom it representeth. And how haynous the guiltinesse of Christs *Bloud* is, may appeare by the misery of the *Ievvei*, ever since they wished *his Bloud to bee on them and their Children*. But then thou wilt say: it were *safer* to abstaine from comming *at all* to the Holy Communion. Not so: for GOD hath threatned to punish the *vvillfull neglect* of his Sacraments, with *eternall damnation* both of Body

1, Cor. 11, 30.

1, Cor. 11, 29.

Vers. 27.

Mat. 27, 25.

Num. 9, 13.

and

Soule. And it is the *Commande-* *Heb.2,*
ment of Christ, Take, eate, doe this in re- *9.*
membrance of mee: and hee will haue *Matt.*
Commandement vnder the pe- *16.*
nalty of his Curse, obeyed. And *1.Cor.*
seeing that this Sacrament was the *11.*
last token of Christs loue, which *John*
he left at his end to his friends, *13,1.*
with hee loued to the end; there-
fore the neglect and contempt of
this Sacrament must argue the *con-*
tempt & *neglect* of his *loue* & *bloud-*
shedding: then which, no sinne in *Heb.10,*
this account can seeme more *hay-* *28,29.*
nous. Nothing hinders why thou
mayest not come freely to the Lords
Table, but because thou haddest ra-
ther want the loue of God, then leaue
thy filthy sinnes. O come, but come
not vnprepared for the Lords Table,
seeing they are *blessed, who are called*
to the Lambes Supper. O come, but
come prepared: because the *efficacy*
of this Sacrament is received accor-
ding to the *proportion* of the Faith of
the Receiver. *Apoc.*
19,9.
This preparation consists in the *Efficacia Eu-*
charistiæ non
curious consideration of three things. *æqualiter se*
First, of the *VVorthinesse of the Sacra-* *habet*
ment, which is tearmed to *discerne the* *quoad*
Lords Body. Secondly, of thine *owne* *omnes*
vnworthinesse, which is to judge *thy* *fideles,*
selfe. Thirdly, of the *meanes* where- *sed pro*
by thou mayest become a *vvorthy* *ratione*
communicantium. Origen.

receiver, called *Communication of the Lords Body*.

1. *Of the vvorthinesse of the Sacrament.*

THe *vvorthinesse* of this Sacrament is considered three wayes: First by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousnes* of the *parts* whereof it consisteth. Thirdly by the *Excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* vvas not any *Saint* or *Angel*: but our *Lord Iesus*, the eternall Son of God. For it pertaineth to Christ *onely* vnder the *Nevv Testament*, to institute a Sacrament, because hee onely can *promise* and *performe the Grace* that it *signifieth*. And wee are charged to *heare* no voyce but *his* in his Church. How sacred should wee esteeme the *Ordinance* that proceedeth from so Divine an *Author*?

Mat. 17,5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying: Secondly, the *Divine VVord* sanctifying: Thirdly, the *Heavenly graces* signified.

First,

Faith, the *Earthly signes* are *Bread* & *Wine*, 1. *Cor.* 11, 23. &c. *Prov.* 9. 6. in number *two*, but *one* in vse.

Secondly, the *divine VVord*, is the *Word of Christs institution*; pronounced with *Prayers* and *blessings*, by a lawfull Minister: *Heb.* 5. 4. *Num.* 16. 1. *Cor.* 10. 16. The *Bread* and *VVine* without the *VVord* are nothing, but what they were before; but when the *VVord* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne Ordinance, and ready to *performe* whatsoever he doth promise. The Divine *words* of blessing do not *change* or *annihilate* the * *substance* of the *bread* and *wine*: (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in vse & name. For, that which was before but common bread and wine to nourish mens Bodies, is, after the blessing destinated to an holy vse, for the *feeding* of the *Soules of* Christians. And where before they were called but *Bread* and *VVine*, they are now called by the name of those *Holy things* which they signifie, *The Body and Blood of Christ*: the better to draw our minds from those *outvvard* Elemẽts,

Eucharistiæ sacramentum non de aliorum manu quam præsidentium sumimus. *Tert.* lib. de Coron. cap. 3.

* Qui est a terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constãs, terrena & cœlesti. *Iren.* lib. 4. cap. 30.

Sacramentum corporis & sanguinis Domini divinum efficimur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini. *Gelas. contra Eutyc.*

to the *Heavenly* Graces, which by the *sight* of our *bodies* they represent, to the spirituall *eyes* of our *faith*. Neither did † *Christ* direct these words, *This is my Body, This is my Bloud*, to the Bread and VVine, but to his Disciples as appeares by the words going before, *Take yee, eate yee*. Neither is the Bread his Body, but in the same sense that the Cup is the *Newe Testament*, *viz.* by a Sacramentall *Metonymie*. And *Marke* notes plainely, that the words, *This is my bloud, &c.* *VVere not pronounced by our Saviour till after that all his Disciples had drunken of the Cup*, *Marke 14. 23. 24.* And afterwards in respect of the naturall substance thereof, hee calls that the *fruit of the Vine*, which in respect of the spirituall signification thereof, hee had before tearmed *his Bloud*, *Verse 25.* after the manner of tearming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs eate *not simply his Body*, but *his body* as it was then *broken*, and *his bloud shed*; which S. *Paul* expounds to be but *the Communion of Christs body*, *and the* a *Communion of his Bloud*, that is, an effectuall pledge that we are *partakers* of Christ, and of *all the merits* of his *Body* and *Bloud*. And by the frequent vse of this Communion, *Paul* will haue vs to b *make a shevv of the Lords death till hee* come

† Christus visibilia symbola corporis & sanguinis appellatione honorauit, non naturam mutans, sed gratiam naturæ adijciens, *Theodoret. Dialog. 2.*

a 1 Cor. 10, 16.

b 1 Cor. 11, 26.

[illegible] from heaven, and till we, as [illegible] *shall be caught vp into the ayre* [illegible] *him*, who is the blessed *Car-* [illegible] and life of our soules.

Thirdly, the *spirituall graces* are [illegible] two: the *Body of Christ*, as it [illegible] with the *feeling of Gods anger* due [illegible] *crucified*: and his *Bloud*, as it [illegible] (in the like sort) *shed for the re-* [illegible] *of our sinnes*. They are also [illegible] two, but in *vse* one, *viz.* [illegible] Christ, with all his benefits [illegible] to *all*, and *given* indeed to [illegible] faithfull. These are the three [illegible] parts of this *blessed* Sacra- [illegible] the *Signe*, the *VVord*, and [illegible] *Grace*. The *Signe* without this [illegible], or this *VVord* without the [illegible] can doe nothing: and both con- [illegible] are vnprofitable without [illegible] *Grace* signified; but all three [illegible] concurring, make an effectuall [illegible] to a *vvorthy* Receiver. [illegible] receiue the *outvvard* Signe [illegible] the *spirituall* Grace, as *Iu-* [illegible] who (as *Austen* saith) received [illegible] *Bread of the Lord*, but not the [illegible] *vvhich vvas the Lord*. Some [illegible] the *spirituall* grace without [illegible] *outvvard* signe, as the *Saint* [illegible] on the Crosse: & innumerable [illegible] Faithfull, who *Dying desire* [illegible] but cannot receiue it through [illegible] externall impediments; but [illegible] *vvorthy* Receivers to their cōfort

receiue

c *Acts* 3, 21, *and* 1, 11. *Heb.* 8, 21.
d *Mat.* 24, 27, 28.

* Panem Domini, non panem Dominum. *Aug.*

receiue *both* in the *Lords Supper*.

Christ chose *Bread* and *VVine* (t
ther, then any other Elements) to be
the *outward* signes in this blessed S
cramẽt: First, because they are easie
for all *sorts* to attaine vnto: Second
to teach vs, that as mans *temporall li*
is chiefely nourished by a *Bread*, a
cherished by *VVine*: so are our soul
by his *Body* and *Bloud* sousteined an
quickned vnto *eternall life*. Christ ap
pointed VVine with the Bread to be
the outward signes in this Sacrament
to teach vs; first, that as the *perfe*
nourishment of mans body consi
both of *Meat* and *Drinke*: So Christ i
vnto our soules not in *part*, but in per
fection, both *salvation* and *nourish*
ment: Secondly, that by seeing the sa
cramentall VVine *apart* from the
Bread, we should remember how al
his *precious bloud* was *spilt* out of hi
blessed body for the *remission of ou*
sinnes. The *outward* signes the Pa
giues in the Church, and thou dost
eate with the Mouth of thy *Body*: the
spirituall grace Christ reacheth from
Heaven, and thou must eate it with
the *mouth* of thy *Faith*.

a David calls bread the strength of mans heart, Psalm. 104. 15. Isa. the staff of Bread cha. 3. 1. Ezech. the staffe of Bread, cap. 4. 16. Homer μυτλὸν ἀνδρων.

3. Of the Ends for vvhich this holy Sacrament vvas ordained.

The excellent and admirable *Ends* or *Fruits*, for which this blessed Sa
crament was ordained, are seven.

Of the

Of the first End of the Lords Supper.

1. To keepe Christians, in a conti-
ll a *remembrance* of that *propitiato-*
Sacrifice, which Christ, *once* for all,
fered by his *Death* vpon the Crosse,
reconcile vs vnto God. *Doe this*
Christ) *in remembrance of mee.*
d (saith the Apostle) b *As oft as*
shall eate thu Bread, and drinke this
yed doe shevv the Lords death till
come. And hee saith, (that by this
ment, and the preaching of the
Word) c *Iesus Christ vvas so evidently*
before the eyes of the Galatians, as if
had beene crucified among them: for
vvhole action represẽteth Christs
ath; the breaking of the blessed
ead, the crucifying of his blessed
dy; and the *povvring* forth of the
ctified *vvine*, the *shedding* of his
ly *Blood*. Christ was once in him-
really offered: but as oft as the
ment is celebrated, so oft is
spiritually offered by the faith-
ll.

Hence the Lords Supper is cal-
d a *propitiatory* Sacrifice, *not pro-*
rly or really, but * *figurati vely*, be-
se it is a *memoriall* of that propi-
atory sacrifice, which Christ offered
pon the *Crosse*. And to distinguish it
om that *reall Sacrifice*, the Fathers
call

a *Mat.* 16,16. 1, *Cor.* 11,25.
b 1 *Cor.* 11,26.
c *Gal.* 3,1. *Heb.* 9, 26, *and* 10,12, *and* 13. Quotidie nobis Christus crucifigitur. *Aug. in Ps.* 95.

μετωνυμικῶς.

call it the [a] *vnbloudy Sacrifice*. It is so called the *Eucharist*, because the Church in this action offereth vnto God the *Sacrifice of praise and thankesgiving* for her Redemption effected by the true and onely expiatory Sacrifice of Christ vpon the Crosse. If the sight of Moabs King sacrificing on his walls his owne sonne, to mooue his gods to relent his life, 2. *Kings* 3. 27. mooued the assailing Kings to such pitty, that they ceast their assault, and raised their siege: how should the spirituall sight of *God the Father*, sacrificing on the Crosse *his onely begotten Sonne*, to the thy soule, mooue thee to loue *God thy Redeemer*, and to leaue sinne, that could not in justice bee expiated by any meaner ransome?

[a] Incruentum sacrificium. *If it be vnbloudy, because it is not vsed de of bloud then it is not Christs naturall body. If because it is offered without shedding of bloud, then it is not available for the remission of sins, Heb. 9. 22.* Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, *Aug. de fid. ad Petr. Diac. cap.* 19. Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de lateris effusio designatur? *Can. dist. 2. de consec.* cum frangitur, 37.

Of the second End of the Lords Supper.

2. To *confirme our Faith*: for God by this Sacrament doth *signifie and seale* vnto vs from Heaven, that according to the *promise* and *new covenant* which hee hath made in *Christ*

will truely receiue into his Grace
and Mercy all *penitent beleeuers*, who
duly receiue this holy Sacrament; &
that for the *merite of the Death and*
Passion of Christ, hee will as *verily* for-
giue them all their sinnes, as they are
made partakers of this Sacrament. In
respect the holy Sacrament is
called, [a] *The Seale of the New Cove-*
nant and remission of sinnes. In our
greatest doubts wee may therefore,
receiving this Sacrament, vndoubted-
ly with [b] *Samsons* Mother: *If the*
Lord would kill us, hee vvould not haue
receiued a burnt offering, and a meat of-
fering at our hands, neither vvould hee
haue shewed all those things, nor vvould
at this time haue told us such things as
these.

a *Rom.* 4,11. *Matt.* 26,28. 2, *Cor.* 11,25.
b *Iud.* 13,13.

Of the third End of the Lords Supper.

3. To bee a pledge and *symbole* of
the most neere and effectuall *Commu-*
nion which Christians haue with
Christ. [c] *The Cup of blessing, vvhich*
we blesse, is it not the Communion
of the Bloud of Christ? The Bread
which vvee breake, is it not the Com-
munion of the body of Christ? that
is, a most effectuall signe and pledge
of our Communion with Christ.
This vnion is called a *abiding in*
him, [e] *ioyning to the LORD*, [f] *dvvel-*
ling

c 1 *Cor.* 10,16.
d *Ioh.* 14,16, 23.
e 1 *Cor.* 6,17. κόλλωμενος.
f *Eph.* 2,17. καὶ τοῖς ἐγγὺς.
Iohn 15,5. *Ephe.* 6. σύγ- σωμα.

ling in our hearts: and set forth the holy Scriptures by divers *Similitudes*. First, of the *Vine* and *branches*: Secondly, of the *Head* and *Body*: thirdly, the *Foundation* and *building*: fourthly, of *one Loafe* confected of many graines: fifthly, of the *Matrimoniall union* twixt Man and VVife, and the like. And it is *threefold* betwixt God and Christians. The first is betwixt our *humane nature*, & God's *divine nature* in the person of the VVord. The second is *mysticall*, betwixt our persons *absent* from the Lord, and the person of Christ God Man, into one *mysticall Body*. The third is *Celestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *Body glorified*. These three Conjunctions depend each vpon other. For, had not our nature beene first *Hypostatically* vnited to the Nature of God in the second person, wee could never haue beene vnited to Christ in a *Mysticall* Body. And if wee bee not in *this life* (though absent) vnited to Christ by a *Mysticall* vnion, wee shall never haue Communion of glory with him in his *Heavenly presence*. The *Mysticall Communion* (chiefely here meant) is wrought betwixt Christ and vs by the Spirit of Christ, apprehending vs, and by our *Faith* (stirred vp by the same *Spirit*) *apprehending Christ* a-

gaine.

g *Ephes.* 5. 31. 32. *Col.* 1, 18. *Rom.* 11, 4. 5. *Ephe.* 3. 19, 20. 1, *Cor.* 10, 17. *Ephe.* 5, 31, 32. *Apoc.* 21, 2.

Both which Saint *Paul* doth duely expresse; *I followe after, I may apprehend that for which I am apprehended of Christ Iesus.* Phil. 3. 12. can he fall away that holdeth, so firmely holden? This vnion shall best vnderstād in his *Minde*, doth most feele it in his *Heart*. all other times, this vnion is fit, & most confirmed, when we duely receiue the *Lords Supper* then wee shall sensibly feele hearts knit vnto Christ, and the *soules* of *our soules* drawne by *Faith* the *Holy Ghost*, as by the *cords* of neerer and neerer to his Holi-

From this *Communion with Christ*, followeth to the faithfull ma- vnspeakeable benefits.

1. First, Christ tooke by *imputa-* all their sinnes and guiltinesse him, to satisfie *Gods Iustice* for and he freely giues by *imputa-* vnto vs all his Righteousnesse in life, and all his right vnto eter- life when this is ended: and coun- all the *good* or *ill* that is done vn- done vnto his *owne person*. 2. Cor. 15. 2. Rom. 4. 25. 1. Pet. 2. 14. Phil. 3. 9. Matt. 25. 35. Acts 9. 4. Matt. 25. 45.

Secondly, there floweth from *nature* into our *nature*, vnited the *liuely Spirit and breath of* which reneweth vs to a spirituall & sanctifieth our *minds, wills*, *affections*, that wee daily grow Zach. 2. 8. Eph. 4. 23. 24. Rom. 8. 29.

more and more conformable to th
Image of Christ.

2, *Cor.* 3, 18. *Iohn* 15, 5. *and* 1, 16.

Thirdly, he bestoweth vpon them all *saving graces*, necessary to attai eternall life; as the *sense of Gods lo* the *assurance of our Election*, with *reg neration*, *justification*, and *grace to* *good vvorks*; till wee come to s with him in his heavenly Kingdom This should teach all true Christia to keepe themselues as the *vnde fil members* of Christs holy Body, & t beware of all *vncleannesse & filthinesse* knowing that they liue in Christ, o rather, that *Christ liveth in them.* Fro this *vnion* with Christ (sealed vn vs by the *Lords Supper*) *S. Paul* drawe arguments, to withdraw the *Corin thians* from the pollution both of *dolatry*, 1. *Corinth.* 10. 16, and *Adulter* 1. *Cor.* 16. 15, 16.

1, *Cor.* 8, 1, 4, 6, 7, 8, 9.

Lastly, from the former Comm nion twixt *Christ* and *Christians*, the flowes another Communion, twi *Christians among themselues.* VVhic is also liuely represented by the Sa crament of the *Lords Supper*; in th the whole Church, being many, d all communicate of *one* Bread, in th holy action. *VVee being many, are o Bread and one Body*, for we are all p takers of that one Bread; that as t Bread, which wee eate in the Sac ment, is but *one*, though it be cons cted of many graines; so all the Fai

1, *Cor.* 10, 17.

fo

, though they be many, yet are
one mysticall body vnder *one*
which is *Christ*. Our Saviour
five times in that prayer, which
ade after his last Supper, that his
ples might bee *one*: to teach vs
e, how much this *Unity* plea-
him. This *Union* betwixt the
ll, is so *ample*, that no distance
ce can part it; so *strong*, that death
t dissolue it: so *durable*, that
cannot weare it out: so *effectuall*,
it breedes a fervent loue betwixt
who never saw one anothers
And this *conjunction* of *soules*
med the *communion* of *Saints*;
Christ effecteth by sixe spe-
neanes. First, by governing
all by *one* and the same *holy*
Secondly, by enduing them
with one and the same *Faith*,
dly, by shedding abroad his *one*
into all their hearts. Fourth-
regenerating them all by *one*
the same *Baptisme*. Fiftly, by
shing them all with *one* and the
spirituall Food. Sixtly, by being
quickning Head, of that *one*
of his Church, which he re-
ciled to God *in the Body of his*
Hence it was, that the multi-
of Beleevers in the Primitiue
urch, where of *one heart* & of *one*
in truth, affection, & *compassion*
this should teach Christians to

John 17, 11, 21, 22, 23, 26.

1. *Cor.* 4. 13.

Ephes. 4. 5. a *Rom.* 5. 5. b *Tit.* 3. 5. *Ephes.* 4. 5. c 1. *Cor.* 10, 17. & 11, 33. d *Col.* 1, 18. & 22. e *Acts* 4, 32.

Loue one another: seeing they are *members* of the same holy and my[stical] call Body, whereof *Christ* is the Head: And therefore they should haue all a *Christian Sympathie*, and a *louu-feeling to rejoyce* one in another joy, to *condole* one in anothers griefe, to *beare* with one anothers infirmities and mutually to *releeue* one another wants.

Of the fourth End of the Lords Supper.

4. To *feed the soules of the Faithfull in the assured hope of life everlasting*. For this Sacrament is a signe and pledge vnto as many as shall receiue the same according to Christs Institution: that he will, according to his promise, by the vertue of his *Crucified* body and blood, as verily feed our soules to life *Eternall*; as our bodies are by Bread and VVine nourished to this temporall life. And to this end Christ in the action of the Sacrament, * *really giveth* his very *Body* and *Blood* to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body and*

* Audio quid verba sonent: neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, verè nobis in Cœna dari Christi corpus, ut sit animis nostris in cibum salutarem, *Calv. in Comment. in 1, Cor. 11, 23. 1, Cor. 10, 16.*

Blood

of the Lord. And * communica-
is not of things absent, but pre-
: neither were it the *Lords Sup-*
, if the *Lords Body* and *Blood* were
there. Christ is verily present in
Sacrament, by a *double Union*:
of the first is Spirituall, twixt
Christ & the worthy Receiver. The
ond is *Sacramentall*, twixt the *Body*
Bloud of Christ, and the *outvvard*
gnes in the Sacrament. The former
wrought by meanes that the *same*
ly Spirit, dwelling in *Christ* and in
faithfull, † incorporateth the
ithfull, as members vnto Christ
eir Head, and so makes them one
Christ, and partakers of *all the*
aces, *Holinesse & eternall Glory*
hich is in him, as sure and as verily
thy heare the *vvords of the promise*,
are partakers of the outward Signes
the holy Sacrament, Hence it is,
the VVill of Christ is a true
Christians *vvill*: and the Christians
is Christ vvho liveth in him, *Gal.* 2.
. If you looke to the things that are
nited, this Vniõ is *Essentiall*: If to the
uth of this Vnion, it is *reall*. If to the
nner how it is wrought, it is *Spiri-*
uall. It is not our Faith, that makes
the Body and Bloud of Christ to be

* Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ res, locorum distantia sejunctas, ac procul dissitas, nõ modo aggregare, sed coadunare in unum potest. *Calv. in* 1, *Cor.* 11, 25.

† Hæc (sc. corpus & sanguis Domini) accepta atque hausta id efficiunt, ut & nos in Christo & Christus in nobis sit. *Hil. l.* 8. *de Trin.* Iam Corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, *B. Agnetis* dictum apud *Ambr.*

present, but the *Spirit* of Christ dwelling in him and vs. Our *faith* doth not but *receiue* and *apply* vnto our soules those heauenly graces which are offered in this Sacrament.

The other, being the *Sacramentall union*, is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes, which are Bread and Wine with the Heauenly Graces, which are the *Body* and *Bloud* of *Christ* in the act of receiuing: as if by a *mutuall relation* they were but *one* and the *same thing*. Hence it is, that in the same * instant of time that the worthy Receiuer eateth with his mouth the *Bread* and *Wine* of the *Lord*: he eateth also, with the mouth of his Faith, the very *Body* & *Bloud of Christ*. Not that [a] Christ is brought downe from Heauen to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts vp his minde vnto Christ; not by any *locall mutation*, but by a *deuout affection*: so that in the holy [b] *contemplation of Faith* hee is at that *present with* Christ, *and Christ with him*. And thus beleeuing & meditating how Christ his body was crucified, & his precious

* Corpus non adest eũ pane, ὁμοῦ, *id est*, simul loco, sed ἅμα *id est*, simul tẽpore. a Quuũ cœna cœlestis sit actio, minime absurdũ est Christum in cœlo manentem à nobis recipi. *Calvin. in 1. Cor. 11.25.* b Fidem mitte in cœlum, & eum in terris tanquam præsentem tenuisti. *Aug. Ep. 3. ad Volus.* Fidem, quum dico, non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum, vinique ex Christi carne vivificum in nobis per spir. tum diffundi, *Calvin. ibid.*

fied for the remission of his
nes, and the reconciliation of his
le vnto God: his Soule is hereby
effectually fed in the assurance of
ernall Life; then Bread and VVine
nourish his body to this *temporall*
. There must be therefore of ne-
sity in the Sacramēt, both the out-
d signes to be *visibly* seene with
yes of the body, and the body and
ood of Christ to bee *spiritually dis-*
ned with the *Eye of Faith*. But the
me how the Holy Ghost makes
bodie of *Christ*, being *absent* from
in place, to be *presēt* with vs by our
tion, *S. Paul* tearmes a *great Mysle-*
such as our vnderstanding cannot
worthily comprehend. The Sacra-
entall Bread & VVine therefore are
t *bare signifying signes*, but such as
erewith Christ doth indeed *exhi-*
& *giue* to euery *vworthy Receiver*,
not * onely his *Divine vertue* & *effi-*
cy, but also his very *Body* & *Blood*, as
erily as he gaue to his Disciples the
Holy Ghost, by the signe of his *sacred*
eath; or *Health* to the diseased,
by the *VVord of his mouth*, *or touch*
of his hand or garment. And the *appre-*

Ephes. 5. 23. * Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum, quum ea nobis factum fuisse victimam credimus: sed dum nobis habitat, dum ejus sumus membra, ex carne ejus unum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus, *Calvin. ibid.*

prehension by *Faith* is more forcible then the exquisiteſt *comprehenſion* of *Senſe* or *Reaſon*. To conclude this point: the holy *Sacrament* is that *bleſſed Bread*, which beeing eaten, opened the eyes of the [a] *Emaunites*, that they knew *Chriſt*. This is that *Lordly Cuppe*, by which [b] *vve are all made to drinke into one ſpirit*: This it that *Rocke flovving vvith* [c] *Honey*, that reviveth the fainting ſpirits of every true *Ionathan*, that taſtes it with the *mouth of Faith*: This is that [d] *Barley loafe*, which *tumbling from above*, ſtrikes downe the Tents of the *Madianites* of infernall darkeneſſe. *Elias* Angelicall [e] *Cake*, & *vvater* preſerved him forty dayes in *Horeb*, and [f] *Manna* (*Angels food*) fed the *Iſraelites* fortie yeeres in the *VVilderneſſe*. but this is that [g] true *Bread of life*, and heavenly *Manna*, which if we ſhall duely eate, will nouriſh our Soules for ever vnto life [h] *eternall*. How ſhould then our ſouls make vnto *Chriſt that requeſt* from a *ſpirituall* deſire, which the *Capernaites* did from a *Carnall* motion: [i] *Lord, evermore giue vs this bread.*

a *Luke* 24.30, 31.
b 1 *Cor.* 12,13.
c 1, *Sa.* 14,27.
d *Iudg.* 7,13.
e 1. *Ki.* 19,6.7.
f *Pſ.* 78, 24,25. *Numb.* 16,35.
g *Ioh.* 6,32, 35, 49, 50.
h *Ioh.* 6. 51.58.
i *Ioh.* 6,34.
k *Ioh.* 5,21. *Rom.* 6, 4,5.12.

The fift End of the Lords Supper.

5. *To be an aſſured pledge vnto vs of our reſurrection.* The Reſurrection of a Chriſtian is two-fold: firſt, the [k] *ſpirituall* Reſurrection of our *ſoules*, in this

life, from the death of *sin*, called *first Resurrection*: because that by *trumpet-voyce* of Christ, in the preaching of the Gospell, we are raised from the *death of sinne*, to the *life* of grace: *Blessed and holy is he* (saith S. Iohn) *who hath part in the first Resurrection*: *for one such the second death hath no power*. The *Lords Supper* * is also *a meane and a pledge* vnto vs of spirituall and first Resurrection. *He that eateth me, even he shall liue by me*. And then are we fit *Guests to sit at the Table with Christ*, when with *Lazarus* we are raised from the death of sin, to *newnesse* of life.

The truth of this first resurrection will appeare by the motion wherewith they are internally mooved: for when thou art mooved to the duties of Religion, and Practice of Pietie, thy heart answereth with *Samuel*, *Here I am; speake Lord, for thy servant heareth*. And with *David*, † *O God, my heart is ready*. And with *Paul*, *Lord, what wilt thou haue me to doe*? Then art thou, thou art raised from the death of sinne, and hast thy part in the *first Resurrection*: but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kind of secret loathing of the exercises thereof, and must bee drawne, as it were against thy will, to doe the workes of pietie, &c. then surely, thou hast *but a*

a *Apoc.* 20,6.
* Hinc apud priscos Sacramentum baptismi appellabatur. *Salus.* Sacramentum vero Dominici corporis, *Vita Aug. l.* 1, de peccatorum meritis c. 14.
b *Ioh.* 6, 57.
c *Ioh.* 12, 2.
* 1, Sa. 3, 10.
† *Ps.* 108, 1. *Act.* 9, 9.

Apoc. 3.1.

name that thou liuest, but thou art dead. as Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt to keepe thy body from stinking.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth vs from the first death. *He that eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him vp at the last day.* For this Sacrament a signifieth and sealeth vnto vs, that *Christ died* and *rose againe* for vs, and that his b flesh *quickneth* & *nourisheth* vs vnto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our *Head* is risen; all the *members* of the bodie shall likewise surely rise againe. For how can those bodies, which (being the *vveapons of Righteousnesse*. Rom. 16. 13. *Temples of the Holy Ghost*, 1. Cor. 6. 19. & *members of Christ*) haue beene * *fed* & *nourished* with the *Body* and *Bloud*, of the

a *Iohn.* 6, 54.

b Hinc panis & vinum à veteribus nominantur symbola resurrectionis. *Con. Nica.* 1. *Iohn.* 6, 51, Caro Christi non in sese, sed in verbo ipsi hypostaticè unito vivificat est: *Cyr. in Ioh.* 10, 13. Et quia est propria caro vet-

bi cuncta vivificantis: *Synod. Ephes. de recta fid. ad Reginas.* Vivificat: 1. Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, *Iohn.* 6. 63. 1. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. * Quo modo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? *Iren. lib.* 4. *c.* 34. c *Isay* 26, 19, 20.

Irē

Lord of Life, but bee raised vp againe the last day? And this is the cause that the bodies of the Saincts, being dead, are so reverently buried & laid to sleepe in the *Lord*. And their *burial places* are tearmed the [c] *beds* and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is *Judge*, bringing them as Malefactours out of the Gaole, to receiue their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs resurrection*, and of the Communion which they haue with him, as with their *Head*. And his resurrection is the [a] cause and *assurance* of ours. The * *Resurrection* of Christ, is Christians particular faith: and the *Resurrection* of the *dead*, is the *Chield of Gods* chiefest *confidence*. Therefore Christians, in the Primitiue Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*, and the other would answer, *True, the Lord is risen indeed.*

a Christi resurrectio ita qua nostra initiatur, communis resurrectionis fidei fussor est, *Theod.*

* Mortuum esse Christum etiam Pagani credunt: resurrexisse veto propria Fidei est Christianorum, *Aug. l. 10. con. Faust. cap. 19.*

The sixt End of the Lords Supper.

To seale vnto vs the assurance of euerlasting life. Oh, what more wished or loued, then *life*! or what doe

b Tota fiducia Christiano-

[c] est resurrectio mortuorum, *Tert. l. 5. de resurrect. Carn.*

all

a Omnium terribilium terribilissimus mors, *Arist.*

all men naturally more, either a feare or abhorre then *death?* Yet is this first *death* nothing, if it bee compared with the second *death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy Receiver of this *blessed Sacrament.* For our Saviour assureth vs, b *That if any man eate of this Bread he shall liue for ever: & the Bread that I will giue, is my flesh, which I will giue for the life of the World.* He therefore, who duly eateth of this holy Sacrament, may truly say, not onely, *Credo vitam aternam*, I beleeue the life everlasting, but also, *Edo vitam aternam*, I eate life everlasting. And indeed this is the true *Tree of Life*, which God hath planted in the middest of the *Paradise of the Church*, and whereof hee hath promised *to giue every one that overcommeth to eate.* And this Tree of Life, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise* of *Eden*: for *that* had his roote in the *earth*, this from *Heaven: that* gaue but life to the *Body*, *this* to the *Soule*; *that* did but preserue the life of the *living*, *this* restoreth life to the *dead.* The *leaues* of *this tree*, *heale the Nations* of beleevers, and it yeelds *every Moneth* a *new manner of fruit*, which nourisheth them to life everlasting. Oh

b *Iohn.* 6,51.

Apoc. 2,7.

Apoc. 22,6.

bles-

[illegible]ssed are they who often eate of [illegible] Sacrament? at least, *once every* [illegible]*eth* tast anew of this renewing [illegible], which Christ hath prepared for [illegible] at his Table, to heale our infirmi[illegible], and to confirme our beliefe of [illegible] everlasting.

Of the Seventh End of the Lords Supper.

7. To bind all Christians, as it were, [illegible] an *oath of fidelity*, to serue the one [illegible]ly true God: and to admit no o[illegible] *propitiatory Sacrifice for sinnes*, [illegible] that *one reall Sacrifice* which by [illegible] death Christ *once suffered*, and by [illegible]ich he finished the *sacrifice of the* [illegible], and effected *eternall Redem*[illegible], and *Righteousnesse* for all belee[illegible]. And so to remaine for ever a [illegible]like *marke of profession*, to distin[illegible] Christians from all Sects and [illegible] Religion. And seeing that in the [illegible] there is a *strange Christ* adored, [illegible] he that was *borne* of the *Virgin* [illegible]*ry*, but one that is made of a *VVa*[illegible] *Cake*: and that the offering vp of [illegible] *Breaden god* is thrust vpon the [illegible], as *a propitiatory Sacrifice of the* [illegible] *and the dead*: all true Christiãs, [illegible] the danger of *vvillfull perjury*, [illegible]fore the *Lord Chiefe Iustice* of Hea[illegible] & Earth, are to detest the *Masse*, [illegible] the Idoll of Indignation, which is most

Milites Sacramento erant jurati & obstricti ad præstandum soli imperatori fidelitatem & obediẽtiam.

most derogatory to the all-sufficient VVorld-saving merits of *Christs death and passion*. For by receiving the Sacrament of the *Lords Supper*, wee all sweare, that all *reall Sacrifices* are ended by our Lords death: & that his *Body* and *Bloud once* crucified and shed, is the *perpetuall food*, and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceiue his owne *unworthinesse*, by examining his life, according to the Tenne *Commandements* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the Commandements: remembring, that without *repentance* & *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sins and miseries, retire to some secret place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor*, standing at the Barre to receiue his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists*, & bedewing thy *cheekes* with

Deut. 27 26. Gal. 3.10.

th thy *teares*, confesse thy sinnes, humbly aske him mercy and forgiuenesse, in these or the like words:

A humble confession of sinnes, to bee made vnto God, before the receiuing of the Holy Communion.

O GOD and heauenly Father, when I consider the goodnesse which thou hast ever shewed vnto me, and the wickednesse wich I haue committed *against heaven and against thee*; I am ashamed of my selfe, and confusion seemes to cover my face as a vaile, for which of thy *Commandements*, haue I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes; for the loue of my heart hath not wholly cleaved vnto thy Majesty, but *vaine* and *earthly* things: I haue not feared thy *Iudgements*, to forsake mee from sinnes, nor *trusted* in thy *Promises*; to keepe me from doubting of *my temporall*, or from neglecting of mine *eternall* state. I haue made the Rule of thy diuine worship to be *what my mind thought*, not *what thy word prescribed*: fitting my heart more prone to remember my *blessed Sauiour* in a *painted picture* of *mans deuice*, rather then to behold him crucified in his

Luk. 15. The 1 Commandement. *Deut.* 6, 5. *Matt.* 12. 37, 38, *Leu.* 19, 14. *Psal.* 22, 5. 6. *Psal.* 38, 8. a The 2 Commandement. *Deut.* 12. 32. *Matt.* 15, 9. b *Gal.* 3. 1.

Word

VVord and *Sacraments*, after his owne ordinance. VVhere I * should neuer vse thy *Name* (whereat *all knees* should bow) but with *religious reuerence*, and any part of thy worship, without due *preparation* and *zeale*: I haue blasphemously abused thy holy name, to rash and *customary* oathes: yea, I haue vsed oathes by thy *sacred* name, as false covers of my filthy sinnes. And I haue bin present at thy service oftentimes more for *ceremony*, then *conscience*, and to *please* men more then to please thee, my gracious *God*. a

VVhere I should sanctifie b thy *Sabbath Day*, by being present at the *publike exercises* of the *Church*, and by meditating *privately* on the *VVord* & *VVorkes* of God, & by *visiting* the sicke and relieving of my poore *brethren*: alas, I haue thought those holy Exercises a *burden*, because they hindred my *vaine sports*: yea, I haue spent many of thy Sabbaths in mine owne *prophane pleasures*, without being present at any part of thy *diuine worship*.

VVere I should haue giuen all due reuerence to my *Naturall*, *Ecclesiasticall*, *and Politicke* Parents, I haue not shewed that measure of durie & affection to my Parents, which their care and *kindnesse* hath deserued. I haue not had thy *Ministers* in such *singular loue for their vvorkes sake*, as I ought.

* The 3 Commandement. *Phil.* 2, 10. *Eccles.* 4, 17. 1. *King.* 19, 10. *Ier.* 5. 2. a *Here confesse thy rash & false swearing.* b The 4 Commandement. *Acts* 20, 7. c 1 *Cor.* 16, 2. *Here confesse thy trauelling on the Sabbath, & thy leauing the holy exercise, to goe to sporting or feasting.* The 5 Commandement. 1. *Thes.* 5 13, *Gal.* 4, 15.

I haue *taunted* at their *Zeale*, and [illegible] them, because they reprooved [illegible] *justly*: And I haue carried my [illegible] contemptuously against thy [illegible]*strates* and *Ministers*, though I [illegible]ew that it is thine *Ordinance*, that [illegible]ould bee obedient vnto them. *

Where I should be [a] *slovv* to [illegible]*rath*, and [b] *ready to forgiue offences*, [illegible] not suffer the *Sun to goe dovvne* [illegible] *my vvrath*, *but to doe good for e*[illegible], *loving my very enemies for thy* [illegible]: Alas, for *one sorry vvord*, haue [illegible]ist out into open *rage*, and harbou[illegible]ng thoughts of mischiefe in my [illegible]art, I haue preferred to *feede on* [illegible] *ovvne malice*, rather then to *eate* [illegible] *holy Supper*. †

Where [c] I should keepe my *mind* [illegible] *all filthy lusts*, and my *body* from [illegible] *vncleannesse*: O LORD, I haue [illegible]filed both, and made my heart a [illegible] of all impure thoughts, and my [illegible] a very *Stye* of the vncleane spi[illegible]. Tea, the *remedy* which thou (Lord) [illegible] ordained for *incontinency*, could [illegible] *ntaine* mee within the bounds [illegible] *Chastity*: for by doating on *Beauty*, [illegible]hose ground is but *dust*, Sathan hath

* *Here confesse thy disobediẽce to thy Parents, Ministers, Magistrates, Masters or Tutors.* The 6. Commandement.

a *Prov.* 19,11.

b *Ephe.* 4,31. *Marke* 5,34.

† *Here confesse thy hastines & fury, & if thou hast beene any vvay the cause of any mans death vnjustly, or cruelly.*

c The [illegible] Commandement, 1. *Thess.* 4,3. *&c. Rom.* 6,13. *Here* [illegible] *vnto God thy secret pollutions, fornication* [illegible] *adultery, if Satan hath so farre prevailed over*

bewitched my flesh to lust after *strange flesh*.

a Where I should haue lived in *righteousnesse*, giving every man his due; being contented with mine owne estate, and living conscionably in my *lawfull calling*, should be ready (according to mine ability) to lend & giue vnto the poore [b]: Oh Lord, I haue by *oppression, extortion, bribery, cauillation*, and other indirect *dealing*; vnder pretence of my *Calling* & *Office*, robbed and purloyned from my fellow Christians: yea, I haue received, and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry, cold*, & *naked* at my doore; & *hungry, cold* & *naked*, to goe away succourlesse, as hee came: and when the leanenesse of his *estate* pleaded *pitty*, the hardnesse of my *heart* would shew no *compassion* [c].

d Where I should haue made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and should haue defended the *good name* & *credit* of my neighbour; alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and as soone as I *heard* an ill repott, I made my *tongue* the *instrument* of the Di-

a The 9 Commandement.

b Ephes. 4, 28. Luke 6, 34, 35. Lev. 25, 35.

c Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse child that which is his by right.

d The 9 Commandement. *Zach.* 8, 16. *Mat.* 10, 18, 1, *Cor.* 13, 7. *Mat.* 5, 19. *Esa.* 50, 20.

vell,

ell, to blazon that abroad vnto o-thers, before I knew the truth of it my selfe. I was so farre from a speaking a good *word*, in defence of his *good name*; that it tickled my heart in secret to heare one, that I envied to see taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made *jests* of *officious*, and *advantage* of *pernicious* lyes: herein shewing my selfe a right *Cretian*, rather then an vpright *Christian* b.

And lastly (O Lord) where I should haue rested fully *contented* with that *portion* which thy Majesty thought meetest to bestow vpon mee in this *pilgrimage*: & rejoyce in *anothers* good as in mine *owne*: alas, my life hath been nothing else but a *greedy lusting* after this neighbours *house*, and that neighbours *Land*; yea, secretly wishing such a man dead, that I might haue his *living* or *office*; coveting rather those things which thou hast bestowed on *another*, rather then beeing thankefull for that which thou hast given vnto *my selfe*. Thus I, O LORD, who am a *carnall sinner*, and *sold vnder sinne*, haue transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest* vnto the *least*; and heere I stand guilty before thy Iudgement seat, of all the breaches

a *Psal. 15. 3.*

b *Heere confesse, if thou hast belyed or slandered thy neighbour, or not spoken the truth, to cleare his innocency, when thou wast called thereto. Tit. 1, 12.*

The 10 Commandement. *Heb. 13, 5. 1, Tim. 6. 6. Phil. 4, 11, 12.*

of all thy Lawes, and therefore lyable to thy *Curse*, and all the miseries that *Iustice* can powre forth vpon so cursed a creature. And whither shall I goe for deliverance from this misery? *Angels* blush at my rebellion, & vvill not helpe me: *Men* are guilty of the like *transgression*, & cannot helpe themselues. Shall I then despaire with *Cain*, or make away my selfe with *Iudas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy *reignes* to pardon *abounding* sinnes, and out of the depth of my *miseries*, I will cry with *David*, for the *depth* of thy *mercies*: *Though thou shouldest kill me vvith afflictions, yet vvill I, like* Iob, *put my trust in thee.* Though thou shouldest drowne me in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy mercy, that I will be taken vp dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels of Hell*, as *Ionas*, into the *Bellie* of the *VVhale*: yet from thence would I cry vnto thee; *O GOD the Father of Heaven, O Iesus Christ the Redeemer of the VVorld, O Holy Ghost my sanctifier, three persons, and one eternall God, haue mercie vpon mee a miserable sinner.* And seeing the goodnesse of thine owne na-

Heb. 4.

Psalm. 130, 1. *Iob* 13, 12.

Ionas 2, 2.

ture

first mooued thee to send thine *only begotten Sonne* to dye for my sinnes, that by his death I might bee reconciled to thy Majesty: O reiect now my penitent Soule, who sing displeaseth with her selfe for sinne, desireth to returne to serue, & trust thee in newnesse of life: and reach from Heaven thy helping hand to saue me thy poore seruant, who am (like *Peter*) ready to *sinke* in the Sea of my sinnes & misery. VVash away the multitude of my sins, with the merits of that *bloud*, which I beleeue that thou hast so abundantly shed for penitent sinners.

And now that I am to receiue this in the *blessed Sacrament* of thy precious *Body* and *Bloud*, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seale vnto my soule, that by the merits of thy Death and Passion, all my sinnes are so freely & fully remitted and forgiven, that the furies and iudgements, which my sinnes haue deserved, may never haue power either to *confound* mee in this life, or to *condemne* mee in the world which is to come: for my stedfast faith is, that *thou hast dyed for my sinnes, and risen againe for my iustification.* This I beleeue, O LORD, *helpe mine vnbeliefe.* VVorke in mee likewise, I beseech thee, an *vnfained* repentance, that I may heartily *bewaile*

Rom. 4. vlt.

vvaile my former sinnes, and *loath* them, and serue thee henceforth in *newnes* of life, and greater measure of holy *deuotion*. And let my soule never forget the infinite loue of so sweet a *Saviour*, that hath laid downe his life to redeeme so vile a *sinner*. And grant, Lord, that having receiued these seales and pledges of my *Communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in me, and I so liue by faith in thee, that I may carefully walke all the dayes of my life in *godlinesse* & *Piety* towards thee, and in Christian *Loue* & *Charity* towards all my Neighbours, that liuing in thy feare, I may dye in thy *fauour*, and after *death* bee made partaker of *eternall life*, through *Iesus Christ* my Lord and onely Saviour, *Amen*.

3. *Of the meanes vvhereby thou maist become a vvhorthy Receiver.*

THese *Meanes* are duties of two sorts: the former, respecting *God*; the latter, our *Neighbour*. Those which respect GOD, are three: first, *sound knowledge*: secondly, *true faith*: thirdly, *vnfained Repentance*. That which respecteth our *Neighbour*, is but *one*, *sincere Charitie*.

1. Of

Of sound knowledge, requisite in a worthy Communicant.

Sound knowledge is a *sanctified vnderstanding of the first Principles of Religion.* As first, *of the Trinitie of Persons in the Vnitie of the God-head.* Secōdly, *of the Creatiō of Man, & his Fall.* Thirdly, *of the Curse & misery due to sin.* Fourthly, *of the Natures & Offices of Christ, and redemption by faith in his bloud, especially by the doctrine of the Sacraments, sealing the same vnto vs.* For, as an *house* cannot be built, vnlesse the *foundation* bee first laid, no more can *Religion* stand, vnlesse it be first groūded vpon the *certain knowledge of* Gods VVord. Secondly, if wee know not Gods will, we can neither *beleeue* nor doe the same. For as worldly businesse cannot be done but by them who haue skill therein, so without knowledge men must be much more ignorant in *diuine* and *spirituall* matters. And yet in *temporall things* a man may doe much more by *the light of nature*; But in *Religious mysteries*, the more wee relye vpon *naturall reason*, the further we are from comprehending *spirituall truth.* VVhich discovers the *fearefull* estate of those who *receiue* without *knowledge*, and the more *fearefull* estate of those *Pastors*,

Heb. 6, 1, 2. Iob. 17, 3. 1, Tim. 2. 4. 1, Cor. 23, 29. 2, Cor. 13, 5.

1, Cor. 2, 14. Rom. 8, 7.

who *minister* vnto them without *Catechizing*.

2. *Of sincere Faith, required to make a vvorthy Communicant.*

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Diuels* and *Reprobates* haue in an excellent measure, & doe beleeue it, and *tremble*) but *A true perſuaſion as of all theſe things, vvhatſoeuer the Lord hath reuealed in his VVord: ſo alſo a particular application vnto a mans owne Soule, of all the promiſes of mercy, vvhich God hath made in Chriſt to all beleeuing ſinners.* And conſequently, that *Chriſt and all his merits do belong vnto him as vvell as to any other.* For firſt: if we haue not the righteouſneſſe of *Faith*, the Sacrament *ſeales nothing* vnto vs: and *every man in the Lords Supper receiveth ſo much as he beleeveth.* Secondly, becauſe that without Faith wee communicating on *Earth*, cannot apprehend Chriſt in *Heaven*: For as hee *dvvelleth in vs by Faith*, ſo by *faith* wee muſt likevviſe *eate him*. Thirdly, becauſe that without *faith* wee cannot be perſwaded in our conſcience that our receiving is *acceptable* vnto God.

Iam. 2. 19. Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

3. Of

3. Of vnfained repentance, requisite for a true Communicant.

True Repentance is a holy change of [illegible] *minde, vvhen vpon the feeling sight* [illegible] *Gods mercie, and of a mans ovvn mi-* [illegible]*ry, he turneth from all his knovvne and* [illegible] *sinnes, to serue God in holinesse* [illegible] *righteousnes all the rest of his dayes.* For as hee that is glutted with *meate*, [illegible] not apt to eat *bread*: so hee that is [illegible]ssed with sinnes, is not fit to re-[illegible]eiue Christ. And a *conscience* defiled [illegible]ith wilfull filthinesse, makes the [illegible]se of all *holy things vnholy* vnto vs. Our sacrificed spotlesse Passeover cannot bee eaten with the sowre leaven of malice and wickednesse, saith *Paul* 1. *Cor.* 5. 8. Neither can the old bottles of our corrupt & impure consciences retaine the new wine of Christs precious bloud, as our Saviour saith *Marke* 2, 22. VVee must therefore truely repent, if wee will be worthy partakers.

Heb. 11, 6. *Rom.* 14, 23. *Isa.* 55, 7. *Eze.* 33, 11. *Acts* 26, 18, *and* 3. 19. *Luke* 1, 74, 75. *Heb.* 2, 3, 14. *Tit.* 1, 15.

The dutie to be performed in respect of our Neighbours, *is* Charitie.

Charity is a hearty forgiving of others vvho haue offended vs, and after reconciliation, an outvvard vnfained testifying of the invvard affections of our hearts, by gesture, vvords, and deedes, as oft as vvee meete, and occasion is offered. For first, without *loue* to our

Mat. 5, 23, 24.

neighbour, *no sacrifice is acceptable* vnto God. Secondly, becauſe one chiefe end, wherefore the *Lords Supper* was ordained, is, to *confirme* Chriſtians loue one towards another. Thirdly,

Iob. 13, 14, 38. 39. Mat. 6, 12, 14, 15, & 18, 35.

no man can aſſure himſelfe that his *owne ſins* are forgiven of God, if his heart cannot yeeld to forgiue the faults of men that haue offended him. Thus farre of the *firſt ſort* of duties, which we are to performe before wee come to the Lords Table, called *Preparation*.

2. Of the ſecond ſort of duties, which a vvorthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.

THis Exerciſe of ſpirituall *Meditation*, conſiſts in divers points. Firſt, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to bee celebrated, meditate with thy ſelfe how thou art invited by *Chriſt*, to bee a Gueſt at his *holy Table*, and how lovingly he inviteth thee: *Hoe, every one that thirſteſt, come yee to the vvaters of life &c. Come, buy vvine and milke, vvithout mony and vvithout price: eat ye that vvhich is good, let your ſoule delight it ſelfe in fatneſſe. Take ye, eate ye; this is my body, vvhich vvas broken for you: drinke ye all of this; for this is my bloud, vvhich*

Mat. 22. 1, Pet. 1. Iſa. 55, 1, 2. Mat. 26, 26, 27, 28. &c.

...shed for the remission of your ...nes. VVhat greater *honour* can be ...chsafed, than to bee admitted to ...at the Lords owne Table? VVhat ...*fare* can be afforded, than to ...de of the Lords owne Body and ...ood? If *David* thought it to be the ...*eatest favour* that he could shew vn- ...good *Barzillai*, for all the kindnesse ...at he shewed vnto him in his ...oubles, to offer him, *that hee should ...ed vvith him at his ovvne Table in ...rusalem*; how much greater favour ...ught wee to account it, when *Christ ...th indeed feede vs in the Church at his ...vne Table, and that vvith his ovvne ...st holy Bodie and Blood?* 2. Sam. 19,33.

2. As *Abraham*, when he went vp ...o the *Mount*, to sacrifice *Isaac* his ...onne, left his servants beneath in ...he valley: so when thou commest ...o the spirituall Sacrifice of the *Lords Supper*, lay aside all *earthly ...oughts* & *cogitations*: that thou ...ayest wholly cōtemplate of Christ, ...nd offer vp thy *Soule* vnto him, who ...acrificed both his *Soule* and *Body* for ...hee. Gen. 22,5.

3. Meditate with thy selfe, how precious and venerable is the *Bodie* and *Bloud* of the *Sonne of God*, who is the *Ruler* of heaven and earth: the Lord, at whose becke the *Angels* tremble, & by whō both the quicke & dead shall bee judged at the

last

last day, and thou among the rest. And how that it is hee, who having bin *crucified* for thy sinnes, offereth now to bee received by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: how altogether vnworthy of so holy a *Gueſt*; how ill deſerving to taſte of ſuch ſacred food, having beene *conceived* in *filthineſſe*, & *vvallowing* ever ſince in the myre of Iniquitie; bearing the Name of a Chriſtian, but doing the workes of the Divell: adoring Chriſt with an *Ave Rex* in thy mouth, but *ſpitting Oathes* in his face. and crucifying him anew with thy graceleſſe actions.

Haile King.

Fourthly, ponder then, with what face dareſt thou offer to touch ſo holy a body with ſuch defiled hands? Or to drinke ſuch precious blood with ſo *levvd* and *lying* mouth, or to lodge ſo bleſſed a Gueſt in ſo vncleane a ſtable? For if the *Bethshemites* were ſlaine for but looking *irreverently*, into the *Arke of the old Teſtament*, what iudgement mayeſt thou juſtly expect, who with ſuch *impure* eyes & heart, art come to ſee and receiue the *Arke* of the *Nevv Teſtament*, in which *dvvelleth all the fulneſſe of the God-head bodily*?

Col. 2, 9.

1, Sam. 6, 7.

If *Vzza* for but touching (though not without *zeale*) the *Arke* of the Covenant, was *ſtricken* with *ſudden*

death

…, what *stroake* of *Divine Iudge-*
…mayest thou not feare, that so
…ly, with *uncleane* hands, doest
…ome to handle the *Arke* of the
…*Testament, wherein are hid all*
…*Treasures of VVisdome and knovv-*
…*ge?*

Iohn Baptist (the holiest Man
…was borne of a VVomã) thought
…selfe *unworthy* to beare his
…ces, O Lord, how vnworthy is
…*profane wretch*, as thou art, to
…*his holy flesh*, and to drinke his
…*blood?* *Matt.* 3.11.

If the blessed Apostle Saint *Peter*,
…ing but a *glimpse* of *Christs almigh-*
…*power*, thought himselfe *unworthy*
…*aid* in the *same boate* with him;
…*vvorthie* art thou to *sit* with
…ist at the *same Table*, where thou
…yest behold the *infiniteneſſe* of his
…*ce* & *Mercie* displayed?

If the *Centurion* thought that the
…*of his house* was not worthie to
…bour so divine a Guest, what roome
…there bee fit vnder thy *ribbes*,
…*Christs holineſſe* to dwell in? *Mat.* 8.2.

If the *Bloud-issued* sicke VVoman
…ered to touch the *Hemme of his Gar-*
…*ment*; how shouldest thou tremble to
…*his flesh*, and to drinke his *All-*
…*healing-blood?*

Yet if thou commest humbly, in
…*faith*, *Repentance*, and *Charitie*, abhor-
…ing thy sinnes past, and purposing

vnfai-

vnfainedly to amend thy life hence forth, let not thy former sinnes affright thee; for they shall never be laid vnto thy charge: and this Sacrament shall seale vnto thy soule, that all thy sinnes and the *Iudgements* due vnto them, are fully *pardoned*, and cleane washed away by the *blood* of Christ. For, this Sacrament was not ordained for them who are *perfect*, but to helpe *penitent* sinners vnto *perfection*. Christ came, *not to call the righteous, but sinners to Repentance*. And hee saith, *that the whole need not the Physician, but they that are sicke*. *These* hath Christ *called*, and when they *came*, *then* hath hee ever *helped*. VVitnesse the whole Gospell, which testifieth, that not one Sinner, who came to *Christ* for mercy, went ever away without his errand. Bath thou likewise thy *sicke Soule* in this *Fountaine of Christ bloud*; and doubtlesse, according to his promise, *Zachar.* 13. 1, thou shalt be healed of all thy *sinnes*, and *vncleanesse*. Not *sinners* therefore, but they who are vnwilling to repent of their sinnes, are debarred from this Sacrament.

Mat. 9. 12, 13. *Matt.* 21, 28.

Fiftly, meditate, that Christ left this Sacrament vnto vs, as the chiefe *Token* and *Pledge of* his *Loue*: not when we would haue made him a King, *Iohn* 6, 15. (which might haue seemed a requitall of kindnes) but

[illegible] *Iudas* and the High Priests [illegible] conspiring his *Death*, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely the *poore man loved his* [illegible] that was killed by the *rich man*: *he gaue her* (saith he) *to eate of his owne* [illegible] *& of his owne cup to drink*, 2. [illegible] 12. 3. And must not thē the *loue* of *Christ* to his *Church* be vnspeakeable, when hee giues her his owne *flesh* to [illegible] and his *owne bloud to drinke*, for [illegible] spirituall and eternall nourishment? If then there be any loue in [illegible] heart, take the *Cuppe of Salvation* into thy hand, and plegge his [illegible] with *loue* againe, *Psalm.* 116. 11. Sixtly, when the Minister begin[illegible] the holy consecration of the Sacrament, then lay aside all praying, [illegible], and all other cogitations whatsoever; and settle thy meditations onely vpon those holy *actions* & *rites*: which according to *Christs* [illegible] are vsed in and about the holy Sacraments: For it hath pleased GOD (considering our weakenesse) to appoint those Rites as meanes, the better to lift vp our mindes to the serious contemplation of his *heavenly Graces*.

VVhē therefore thou seest the Minister *putting apart Bread* & *VVine* on the *Lords Table*; and *consecrating* them by *Prayers*, and the rehearsall of

Christs

Christs institution, to bee a holy Sa-
crament of the blessed *Bodie* & Blo
of *Christ*; then *meditate*, how GO
the Father, of his *meere loue* to man
kinde, set *apart* and *sealed* his *on*
begotten Sonne, to bee the *All-suffi*
cient meanes, & *onely Mediatour*, t
redeeme vs from *sinne*, and to *reconci*
vs to his *grace*, and to *bring* vs to h
glory.

VVhen thou seest the Minist
breake the *Bread*, being blessed, tho
must meditate, that *Iesus Christ* the e
ternall Sõne of God was put to death
and his blessed *Soule* and *Bodie* (wit
the sense of Gods anger) broken a
sunder for thy sinnes, as verily as tho
now seest the holy Sacrament to be
broken before thine eyes: and with
all cast to minde the hainousnesse o
thy sinnes, and the greatnesse o
Gods hatred against the same; seein
Gods justice could not bee satisfie
but by such a *Sacrifice*.

VVhen the Minister hath bless
and broken the Sacrament, and is ad
dressing himselfe to distribute it; the
meditate, *That the King* (who is th
Master of the Feast) *stands at the Ta*
ble to see his Guests; & looketh upo
thee, whether thou hast on thee th
* *VVedding garment*. Thinke also
that all the holy *Angels*, that attend
vpon the Elect in the Church, a
doe *desire to behold the celebration* o
the

* *Mat.* 22. 11. *This wedding Garmẽt is righteousnesse & true holinesse*, *Apoc.* 19, 8. *Ephes.* 4, 24. 2 *Cor.* 11, 10. *Eph.* 2. b 1. *Pet.* 1, 12.

...holy *Mysteries*, doe obserue thy ...erence and behaviour. Let thy ...e therefore, whilest the Minister ...ingeth the Sacrament vnto thee, ...er this or the like short Soliloquie ...to Christ.

A sweete Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.

...it true indeed, that God vvill dvvell ...earth? Behold, the Heaven, and the ...ven of Heavens are not able to con...e thee: hovv much more vnable is ...soule of such a sinfull caitife as I am ...ceiue thee? 1, Kin. 8, 27.

But seeing it is thy blessed plea...to come thus to *suppe* with me, ...to *dvvell* in mee, I cannot for joy ...burst out, and say, *VVat is man, ...thou art so mindfull of him, and the ...of man, that thou so regardest ...?* VVhat favour soever thou ...chsafest mee in the *abundance* of ...*Grace*, I will freely *confesse* what ...in the *vvretchednesse* of my *Na...*. I am, in a vvord, a Carnall Crea...e, whose very Soule is *sould vnder* ...: a wretched man, compassed ab...with a *bodie of death*, Yet Lord, ...ing thou *callest*, here I come; and ...ing thou callest *sinners*, I haue ...ust my selfe in among the rest, and ...ing thou callest *all* with their *hea-* Apoc. 3, 20. Ioh. 14, 20. Rom. 7, 14. Per. 24. Mat. 9, 13.

Mat. 11,28. *vieſt loades*, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am *ſicke*, and whither ſhould I goe, but vnto thee the *Phyſician* of my Soule? Thou haſt cured *many*, but never diddeſt thou meete with a more miſerable Patient: for I am more *leprous* then *Gehazi*, more *vncleane* thē *Magdalene*, more blinde in Soule, than *Bartimeus* was in Bodie; for I haue lived all this while, & never ſeene the *true light* of thy VVord: My *ſoule* runnes with a greater *fluxe of ſinne*, than was the *Hemriſſe iſſue of blood*. *Mephibosheth* was not more *lame* to *goe*, than my Soule is to *vvalke* after thee in loue. *Ieroboams Arme* was not more *vvithered* to ſtrike the Prophet, than my *hand* is *maymed* to releeue the poore. Cure *mee*, O Lord, and thou ſhalt doe as great a worke as in curing *them all*. And though I haue *all* their *ſinnes* and *ſores*, yet Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *skill*, *that if thou vvilt*, thou canſt with a *vvord*, forgiue the *one*, & heale the *other*: And why ſhould I doubt of thy good *vvill*, when to ſaue me, will coſt thee now but one *loving ſmile*; who diddeſt ſhew thy ſelfe ſo willing to redeeme mee, though it ſhould coſt thee *all thy heart bloud*: & now offereſt ſo graciouſly vnto mee the aſſured pledge of my Redēption by thy *bloud*? *VVho*

em

I, O Lord God? and what is my me- 2, Sam. 7, 11.
it, that thou hast bought mee with so *deare a price*. It is meerely thy *mercy*: *I, O Lord, am not vvorthy the least of all thy mercies*: much lesse to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercie*, that ever. thou didst bestow vpon those *Sonnes of men* whom thou lo- vest. How might I, in respect of mine *vvne vnvvorthinesse*, cry out for feare at the sight of thy *holy Sacrament*, as the *Philistins* did, when they saw the Arke of God come into the assembly? *Woe no vv vnto mee a sinner*; but that thy *Angel* doth comfort me, as he did the woman: *Feare thou not, for I know that thou seekest Iesus vvhich vvas crucified*. It is thou indeed that my soule seeketh after. And here thou offerest thy selfe vnto me in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe so much *honoured*, at thy presence in the *vvombe* of thy *blessed Mother*, that the *Babe sprung in her belly for joy*; how should my *Soule* leape within me for joy, now that thou commest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visit me! Indeed, Lord, I cōfesse with the faithfull *Cēturion*, that *I am not vvorthy that thou shouldest come vnder my roofe*: and

Gen. 32, 10.

1, Sam. 5, 7.

Mat. 28, 5.

Luke 2, 43. 44.

Matt. 8, 8.

that if thou *didst but speake the word onely, my soule should be saved*; yet seeing it hath pleased the riches of thy *grace*, for the better strengthning of my *weakenesse*, to seale thy mercy vnto me, by thy *visible signe*, as well as by thy *visible VVord*: in all thankefull humilitie my Soule speakes vnto thee with the blessed Virgin: *Behold, the handmaid of the Lord, be it vnto me according to thy word.* *Knock* thou, Lord, by thy *VVord* and *Sacraments*, at the doore of my Heart, and I will, like the *Publican*, with both my fists knocke at my *breast*, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, & dwell there for ever, that I may haue cause with *Zacheus*, to acknowledge, that *this day salvation is come into mine house*. And cast out of me whatsoever shall bee offensiue vnto thee: for I resigne the whole possession of my heart vnto thy sacred Majesty, intreating that *I may not liue henceforth*, but that thou mayest *liue* in me, *speake* in me, *vvalke* in me, and so to *governe* me by thy *Spirit*, that nothing may be *pleasing* vnto me, but that which is *acceptable* vnto thee: That finishing my course in the life of Grace, I may afterward liue with thee for ever in the Kingdome of glory.

Luke 1, 38. Acts. 3. 20. Luke 18, 23.

Luke 19, 9.

glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding, *Amen*.

VVhen the Minister bringeth towards thee the *Bread*, thus *blessed* and *broken*, and offering it vnto thee, bids thee, *Take, eate, &c.* then meditate that *Christ himselfe* commeth vnto thee, & both *offereth*, and *giveth* indeed vnto thy faith, *his very bodie and blood*, with all the *merits* of his *death* and *passion*, to feede thy Soule vnto *eternall* life: as surely as the Minister offereth and giveth the outward signes that feed thy body vnto this *temporall life*. The *bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord*, is given by *Christ himselfe*.

VVhen thou takest the bread at the Ministers hand to eate it, then *rouse* up thy soule to *apprehend Christ by faith*: and to *apply* his merits to heale thy *miseries*. Imbrace him as sweetly with thy *Faith* in the *Sacrament*, as ever *Simeon* hugged him with his *armes* in his *swaddling clouts*. Sacramentum requirit sacramentem.

As thou eatest the Bread, imagine that thou seest Christ *hanging vpon the Crosse*, *and by* his vnspeakeable torments, fully satisfying Gods Iustice for thy sinnes: and striue to be as verily partaker of the *spirituall Grace*, as of the *Elementall signes*. For, the *Truth* is not absent from the *signe*;

neither doth *Christ* deceiue, when hee saith, *This is my body*: but hee *giueth himselfe* indeed to every soule that *spiritually* receiues him *by faith*. For as ours is the *same Supper* which Christ administred: so is the same *Christ* verily present at his owne Supper, not by any *Papall* * *transubstantiation*, but by a *sacramentall participation*, whereby he doth truly feed the faithfull vnto eternall life: not by *comming downe* out of heaven vnto *thee*, but by *lifting* thee vp from the earth vnto *him*. According to that old saying; *Sursum corda*; Lift vp your hearts. And, *vvhere the carkeis is, thither will the Eagles resort*, Mat. 24. 28.

VVhen thou seest the *VVine* brought vnto thee *apart* from the *Bread*, then remember, that the *Bloud of Iesus Christ* was *as verily separated* from his body vpon the Crosse, *for the remission* of thy sinnes: And that this is the *seale of the new Covenant*, which God hath made, to *forgiue*

* *Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie but also to communicate the spirituall graces which they represent, & by the signes to draw our mindes to the graces signified.*

So Euthymius in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed. Hoc est corpus meum. Oportet ergo, non ad naturam eorum quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigant. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos. August. in Psalm. 98. speaking in the person of Christ. The Disciples did not rate Christ corporally and substantially in the first Institution, no more doe we in the reiteration of the same Supper.

all

all the sinnes of all penitent sinners that beleeue in the merits of his bloud-shedding. For the VVine is not a Sacramēt of Christs bloud contayned in his veynes; but as it was shed out of his body vpon the Crosse for *the remission of the sinnes* of all that beleeue in him. *Matt. 26, 28.*

As thou drinkest the VVine, and powrest it out of the *Cup* into thy Stomacke; meditate and beleeue, that by the merits of that Bloud, which Christ shed vpon the Crosse, all thy sinne are as *verily forgiven*, as thou hast now *drunke* this Sacramentall VVine, and hast it in thy stomacke. And in the *instant* of drinking, settle thy Meditation vpon Christ, as hee hanged vpon the Crosse; as if, like *Mary* and *Iohn*, thou diddest see him nailed, and his *bloud running downe his blessed side*, out of that *gastly vvoūd*, which the *Speare* made in his *innocent heart*; wishing thy *mouth* clozed to his side, that thou mightest receiue that *precious bloud*, before it fell to the *durtie earth*: And yet the *actuall drinking* of that *reall bloud* with thy mouth, would bee nothing so * *effectuall*, as this *Sacramentall drinking* of that bloud spiritually by *Faith*. For one of the *Souldiers* might haue drunken that, and beene still a *Repro-*

* *If remission of sins & eternall life had bin appropriated to the drinking of the reall bloud, doubtlesse Iohn and Mary would haue made meanes to haue drunke it. But Iohn ascribes the vertue to beleeving that it was shed.*

bate, but whosoeuer drinketh it *spiritually by Faith*, in the Sacrament, shall *surely* haue the *Remissiō* of his sinnes, and *Life* everlasting.

As thou feelest the Sacramentall VVine which thou hast drunke, *VVarming* thy colde stomacke; So endeuour to feele the *Holy Ghost cherishing* thy Soule in the joyfull assurance of the forgiuenesse of all thy sinnes, by the merits of the blood of *Christ*. And to this end, God giveth every faithfull soule, together with the *Sacramentall blood*, the *Holy Ghost* to drinke. [a] *VVe are all made to drinke into one Spirit*. And so lift vp thy minde from the contemplation of Christ, as he was crucified vpon the Crosse, to consider how hee now [b] *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *invaluable merits* of his death, which he *once* suffered for thee, to appease his Iustice for the sinnes which thou dost *daily* commit against *him*.

a 1 Cor. 12,13.

b Rom. 8,34. Heb. 7, 25, &c. 9,24.

After thou hast eaten and drunke both the Bread and VVine, labour that as those *Sacramentall Signes* doe turne to the nourishmēt of thy *Body*, and by the digestion of heate become one with thy substance; so by the *operation* of *Faith* & the *Holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with *thee*: and so mayest

feele

ele thy *Communion* with *Christ* con-
ed, and increased daily more and
ore: That as it is impossible to se-
rate the *Bread* & *VVine* digested
to the bloud and substance of thy
ody: so it may be more vnpossible
part *Christ* from thy *Soule*, or thy
le from *Christ*.

1. Cor. 10, 17. Vnus est panis communi notione Sacramenti, non autem necessario unus numero.

Lastly, as the Bread of the Sacra-
ment, though confected of many
Graines, yet makes but one *Bread*: so
must thou remember, that though
all the faithfull are *many*; yet are they
all but *one mysticall bodie*, whereof
Christ is Head. And therefore thou
must loue every Christian as thy selfe,
and a member of thy bodie.

Thus farre of the duties to bee
done at the receiving of the holy Sa-
crament, called *Meditation*.

3. Of the duties vvhich vve are to performe after receiving of the holy Communion, called Action, or Practice.

THe dutie which wee are to performe *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else after that we are gone *home*.

Those that wee are to performe in the *Church*, are either severall from our owne *soules*, or else joyntly with the *Congregation*.

The severall duties which thou must performe from thine owne Soule, are three: First, thou must bee carefull (that forasmuch as Christ now *dvvelleth* in thee, therefore) to entertaine him in a *cleane heart*, and with *pure affections*; for, the *most Holy* will be *holy* with the *holy*: for if *Ioseph* of *Arimathea*, when he had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *svveet odours* and *fine linnen*, and laid it in a *nevv Tombe*; how much more shouldest thou lodge *Christ* in a *nevv Heart*, and perfume his Roomes with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pote of pure Gold* to keepe the *Manna* that fell in the wilderneſſe: what a pure heart shouldest thou provide to receiue this divine *Manna*, that is *come dovvne from heaven?*

Psal. 18, 26. *Sancta non nisi sanctè & sanctis.*

Luke 2, 46.

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke Christ in his *Temple*, so now having there found him in the middest of his *VVord* and *Sacrament*, bee carefull with joy to carry him home with thee, as they did.

Luke 15, 6.

And if the man, that found but *his lost sheepe*, *rejoyced* so much, how

cant

ſt thou, having found the *Sa-*
ur of the VVorld, but rejoyce *much*
re?

Secondly, thou muſt offer the *ſa-*
ſice of a priuat thankes-giving vnto
d for his ineſtimable grace and
ercy; for as this action is common
o the vvhole Church; ſo is it ap-
yed particularly to every one of
e faithfull in the Church, and for
s particular mercy, every ſoule
ſt joyfully offer vp a particular ſa-
ifice of *Thankeſ-giving*. For if the
ſemen rejoyced ſo much when
ey ſaw the *Starre* which conducted
em vnto Chriſt, and worſhipped
m ſo devoutly, when hee lay a *babe*
the *manger*, and offered vnto him
eir *Gold*, *Myrrh*, & *Franckincenſe*,
ow much more ſhouldeſt thou re-
yce now, that thou haſt both ſeene
d received this *Sacrament*, which
deth thy Soule vnto him where
tteth at the right hand of his Fa-
r in glory? And thither lifting vp
y heart, adore him, and offer vp
nto him the *Gold* of a *pure Faith*, the
yrrh of a *mortified heart*, and this or
e like *ſvveet Incenſe of Prayer*, and
ankesgiuing.

A Prayer

A Prayer to be said after the receiving of the Communion.

WHat shall I render vnto thee (O blessed Saviour) for all thy *blessings*, which thou hast so graciously bestowed vpon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? VVhen thou mightest haue made mee a *Beast*, thou madest mee a *Man*, after thine *owne Image*. VVhen by sinne I had lost both *thine Image*, and *my selfe*, thou didst renew in me thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast given vnto mee thy Seale and pledge of my *Redemption*; nay thou hast given thy selfe vnto me, O *blessed Redeemer*. Oh, what an inestimable *treasure of riches*, & ouerflowing *Fountaine of grace* hath he got, who hath gained thee! No Man ever *touched* thee by *faith*, but thou diddest *heale* him by *grace*: for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter vnto thee to appoint thy holy *Angels*, to attend vpon so vile a creature as I am; but that thou wouldest enter thy selfe into my *Soule*, there to *preserue*, *nourish* & *cherish*

me vnto life everlasting?

If the *carkasse* of the *dead Prophet* 1. *Kin.* 13, 21.
did reviue a *dead man* that touched
how much more shall the *living*
life of the Lord of all Prophets quicken
faithfull, in whose heart he *dwel-*
leth? And if thou wilt raise my bo-
dy at the *last* day out of the dust;
how much more wilt thou now re-
new my Soule, which thou hast *san-*
ctified with thy *Spirit*, and *purified* with
thy *bloud*? O Lord, what could I more
desire, or what couldest thou more
bestow vpon me, then to giue me
thy *Bodie* for *meate*, thy *Bloud* for
drinke, and to lay downe thy *Soule*
for the price of my redemptiō? Thou
diedst, endurest the *paine*, and I doe
reape the *profit*: I received *pardon*, and
thou diddest beare the *punishment*.
Thy *teares* were my *Bath*, thy *wounds*
my *viuale*, and the *injustice* done to
thee, satisfied for the *judgemēt* which
was due to me. Thus by thy *Birth*,
thou art become my *Brother*; by thy
Death, my *Ransome*; by thy *Mercie*,
my *Reward*; and by thy *Sacrament*,
my *nourishment*. O divine food! by
which the *sonnes of men* are transfor-
med into the *sonnes of God*: so that
mans nature dyeth, and *Gods nature*
liueth, and ruleth in vs. Indeed, all
creatures wondred, that the *Creator*
should bee inclosed nine Moneths in
the Virgins VVombe, (though her

wombe

wombe being repleniſhed with th
holy *Ghoſt*, was more ſplendid the
the *Starry Firmament*.) But that thou
ſhouldeſt thus humble thy ſelfe t
dwell for ever in my Heart, which
thou foundeſt more vncleane then
dung-hill, it is able to make all the
Creatures in Heaven and Earth t
ſtand amazed. But ſeeing it is th
free grace and meere pleaſure thus t
enter and to dwell in my heart,
would to God that I had ſo pure
heart as my heart could wiſh, to en-
tertaine thee. And who is fit to en-
tertaine Chriſt? or who, though invi-
ted, vvould not chuſe with *Mary*, ra-
ther to kneele at thy feete, then pre-
ſume to ſit with thee at thy Table?
Though I want a *pure heart* for thee
to *dvvell* in, yet *vveeping eyes* ſhall ne-
ver bee wanting to waſh thy bleſſed
feete, and to lament my *filthy ſinnes*.
And albeit I cannot weepe ſo many
teares as may ſuffice to waſh thy holy
Feete, yet Lord, it is ſufficient that
thou haſt medde *Bloud* enough to
cleanſe my ſinfull *ſoule*. And I am
fully (O Lord) aſſured, that all the
daintie fare, wherewith the *diſdaine-
full Phariſee* entertained thee at his
table, did not ſo much pleaſe thee, as
thoſe teares which penitēt *Mary* pow-
red vnder the *Table*. I would there-
fore wiſh with *Ieremy*, that *my head
vvere a Fountaine of teares*, that ſeeing

I can

can by no meanes yeeld sufficient thankes for thy loue to mee; yet I might by cõtinuall teares, testifie my loue vnto thee. And though no mã is worthy of so infinite *a grace:* yet this is my cõfort, *that hee is worthy, whõ thou in fauour accountest worthy.* And seeing that now of thy meere grace thou hast counted mee (amõg others thy chosen) worthy of this vnspeakeable fauour, & sealed by thy Sacrament the *assurance* of thy *loue*, & the *forgiuenesse* of my *sins*: O Lord, confirme thy fauour vnto thy Seruant, & *say of mee as Isaac did of Iacob, I haue blessed him, therefore he shall be blessed.* And that I may say vnto thee with *Dauid, Thou O Lord hast blessed my Soule, & made it thy house, & it shall be blessed for ever.* And seeing it pleased thee *to blesse the house of Obed-Edom & all his household, whileſt the Arke of the Lord remained in his house*: I doubt not but thou wilt much more blesse my *Soule & bodie*, & all that doe belong vnto me, now that it hath pleased thy Majesty, of thine owne good will, to *enter vnder my roofe*, & to dwell for ever in my *poore cottage*. Blesse me, O Lord, so that my sinnes may wholly bee remitted by thy bloud, my conscience sanctified by thy *Spirit*, my minde enlightened by thy *Truth*, my heart guided by thy *Spirit*, & my will in all things *subdued* to thy *blessed will*

Gen. 27, 33, 1. Chr. 17, 27.

2. Sam. 6, 11, 12.

& pleasure. Blesse me with all graces which I want, & increase in me those good gifts, which thou hast already bestowed vpon me. And seeing that I hold thee not by the Armes, as *Iacob*, wrestling without me; but inwardly dwelling by *Faith* within mee, surely, Lord, *I will never let thee goe, except thou blesse mee, and* giue me *a new name, a new heart, a new spirit*, and strength by the *power* of God to *preuaile ouer sinne and Satan*. And I beseech thee, O Lord, desire not to depart from mee, as thou diddest from *Iacob*, because the *day breaketh*, and thy grace beginneth to dawne & appeare. But I from my soule, humbly with the *Emaüites* entreath thee, O sweete Iesus, *to abide with me, because it draweth towards night*. For the *night* of *temptation*, the *night* of *tribulation*, yea my *last long night* of *death* approacheth: O blessed Saviour, stay with me therefore now and ever. And *if thy presence goe not home with me, carry me not from hence*. Goe with mee, and liue with mee, and let neither death nor life separate mee from thee. *Drive* me from my selfe, *draw* me vnto thee. Let me be *sicke*, but *sound* in thee, & in my *weakenesse* let thy strength appeare. Let me see me as *dead*, that thou alone mayest be seene to *liue* in mee. so that all my *members* may bee but *Instruments* to

Gen 32, 26, *&c.*

Exod. 33, 14.

thy *motions. Set me as a Seale upon thine Heart*, and let thy *zeale* bee fet upon mine, that I may bee out of one with *all*: that I may be onely in one with thee. And grant, O Lord, that as thou now vouchsafest mee this favour, to sit at thy Table to receive this Sacrament in thy House of Grace, so I may hereafter through thy mercy, be received to *eate and drinke at thy Table in thy Kingdome of glory.* And for thy mercy, I doe here with the foure Beasts, and foure & twenty Elders, cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemeth me with thy bloud, & that salvation commeth onely from thee.* And therefore unto thee I doe yeeld *all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and majesty, O my Lord, and my God, for evermore*, Amen.

Cant. 8, 6.

Luke 22, 30.

Apoc. 5, 9.

Apoc. 7, 10, 11, 12.

Thirdly, seeing Christ hath sacrificed himselfe for thee: (& all that thou canst giue is too little) therefore thou must offer thy selfe to bee a *living, holy & acceptable sacrifice vnto God*; by serving him in *righteousnesse* and *holinesse* all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from another mā, only by the *holinesse* and *vprightnesse* of his life.

Rom. 12, 1. Luke 1, 75.

2. Of the duties vvhich vvee are to doe after the Communion, joyntly vvith the Congregation.

THe duties to be performed *jointly* with the *Church*, are three. First, *publike Thankesgiving*, both by *Prayers*, & *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *Ioyning vvith the Church* in giving (every man according to his abilitie towards the *reliefe of the poore*. This was the manner of the primitiue Churches, to make *Collections* and * *Loue Feasts* after the *Lords Supper*, for the reliefe of the poore Christians. Thirdly, when thankes and praise is ended; then with all reverence to stand vp, and to receiue the *blessing of God*, by the mouth of his *Minister*, and to receiue it as if thou diddest heare God himselfe pronouncing it vnto thee from heaven. For by *their blessing*, *God doth blesse his people.*

Which is probable to haue beene the 133. Psalm. 1. Cor. 16, 1. Rom. 15, 25.

* Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuit, & quod ita colligitur, apud præpositum deponitur: atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. *Apolog. 2. Iusti. Mart.* ἐγκαίνια. lucrum est pietatis nomine facere sumptum. *Tert. Ap. ad v. Gen. cap. 39. Numb. 6, 23, 27. Iohn. 6, 56.*

Thus farre of the duties to bee practised in the Church.

The duties which thou art to practise after that thou art departed

hom

home, are three. First, to obserue diligently; whether thou hast truely received *Christ* in the Sacramẽt. VVhich thou mayest thus easily perceiue; for seeing *his flesh is meate indeede, and his bloud is drinke indeede*, and that he is so *full of grace*, that no man ever *touched* him by *Faith*, but hee received *vertue* from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receiue grace and power to be cleansed from thy sinnes and filthinesse. For if the *Hemoriss*, that did but touch his *garmẽt*, had her *bloudie issue*, that continued so long, *forthvvith* stanched: how much more will the *bloudie issue of thy sinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and bloud of Christ?* But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truely touched Christ*. *Mark. 5, 29.*

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, & *renevved* thy covenant, and *vovved* newnesse and amendment of life, thou must therefore haue a speciall care, that thou dost not yeeld to commit thy former sinnes any more: knowing that the *vncleane spirit*, if ever he can get into thy Soule againe, after that it is *svvept* & *garnished*, he will enter forcible possession, with seaven other *Divels vvorse thẽ himselfe*: so that *Matt. 12, 24, &c.*

the end of that man shall be vvorse then his beginning. Be ye not therefore like the *Dog* that *returnes to his vomit*, or the *vvashed Sowe, that vvalloweth in the mire againe.* And returne not to thy malice, like to the *Adder*, who laying aside his *poyson* while shee *drinkes*, takes it vp againe, when shee hath *done.* But vvhen either the *Diuell* or thy *flesh* shall offer to tempt and moove thee to relapse into thy former sinnes: answer thē as the *Spouse* doth in the *Canticles*; [a] *I haue put off my coat* (of my former corruption) *hovv shall I put it on? I haue vvashed my feet, hovv shall I defile them againe?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appeare by the *eager desire* of receiving it *often* againe. For the [b] *bodie of Christ as it vvas anointed vvith the oyle of gladnes aboue his fellovves*; so doth it yeeld a *svveeter saviour* thē all the Oyntmēts of the world: The *fragrant smell* whereof allureth all Soules, who haue once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof againe. *Because* [c] *of the saviour of thy good Oyntments, therefore doe the Virgins loue thee. O taste* therefore, & often [d] *see hovv good the Lord is*, saith

2. Pet. 2. 22.
a Cant. 5. 3.
b Psal. 45. 7. Heb. 1. 9.
c Cant. 1. 3.
d Psal. 34. 8.
Scio Romæ hāc esse consuetudinem, ut fideles semper Christi corpus accipiant, *Hier. Apol. ad Iov.* Quotidie cōmunionem Eucharistiæ percipere non laudo nec reprehendo. *Omnibus Dominicis debus communicandum* suadeo & hortor, si mens sine affectu peccandi sit, *Aug.* (vel potius *Genadius*) *lib. de Eccl. Dog. c. 53.*

David.

David. This is the *Commandement of Christ* himselfe. *Doe this in remembrance of mee*, & in doing this, thou shalt shew thy selfe best *mindfull* and *thankefull* for his death. *For as oft as yee shall eate this bread, & drinke this cuppe, ye shall shewe the Lords death vntill he come.* And let this bee the chiefe end, whereunto both thy *receiving* & *vsing* tendeth: that thou mayest bee a holy *Christian*, *zealous of good workes, purged from sinne, to liue soberly, righteously & godly in this present world*; that thou maist bee *acceptable to God*, *profitable to thy brethren*, & *comfortable* vnto thine owne *soule*. *Tit. 2, 12, 14.*

Thus farre of the manner of glorifying God in thy life.

Nowe followeth the Practice of Pietie *in glorifying God in the time of sickenesse, and when thou art called to* die *in the Lord.*

AS soone as thou perceiveſt thy ſelfe to be viſited with any ſickeneſſe, meditate with thy ſelfe:

1. That *misery commeth not forth of the dust; neither doth affliction ſpring out of the earth.* Sickeneſſe comes not by hap or chance (as the *Philiſtins* ſuppoſed that their *Mice* and *Emerodes* came,) but from mans *wickedneſſe*, which as *ſparkles breaketh out.* Man *Iob 5, 6.* *1. Sam. 6, 5.*

Lam. 3.39. Pſ.107, 17.

ſuffereth (ſaith *Ieremie*) *for his ſinnes. Fooles* (ſaith *Dauid*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* As therefore *Salomon* adviſeth a mã to carry himſelfe towards an earthly Prince; *If the ſpirit of him*

Eccl. 10,4.

that ruleth, riſe vp againſt thee, leaue not thy place, for gentleneſſe pacifieth great ſinnes: ſo counſell I thee to deale with the *Prince* of *Princes:* If the ſpirit of him that ruleth heaven and earth, riſe vp againſt thee, let not thy heart deſpaire: for repentance pacifieth great ſins. And

2. Chro. 15.4.

whoſoeuer returneth in his afflictions to the Lord God of Iſrael, & ſeekes him, he will be found of him.

Mat. 6.6. Pſ.4.4. Lam. 3,40. Ioſh. 7. 16, &c.

2. Shut too thy Chamber dore; *Examine thine owne heart vpon thy bed, ſearch and trie thy wayes.* Search as diligẽtly for thy capitall ſin, as *Ioshua* did for *Achan*, till thou findeſt it. For albeit God, when hee beginneth to chaſten his Children, hath reſpect to *all* their ſinnes: yet when his anger is inceenſed, hee chiefely taketh occaſion to chaſten, & enter with them into iudgement, for ſome *one* grieuous ſinne, wherein they haue lived without Repentance.

3. When thou haſt thus cõſidered all thy ſinnes, put thy ſelfe before the Iudgement Seate of God, as a Fellon or Murtherer ſtanding at the Barre of an earthly Iudge: and with griefe

and

and sorrow of heart *confesse* vnto *God* all thy knowne sinnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstãces of the *time*, *place*, & *manner* how they were committed, as may most serue to aggrauate the *hainousnes* of thy sinnes, & to shew the *contritiõ* of thy heart for the same. Lift vp thine hand, & acknowledge thy selfe before the righteous Iudge of heaven and earth *guilty* of eternall death and damnatiõ, for those thy hainous sinnes & transgressions. And having thus *accused* and *iudged* thy selfe; cast downe thy selfe before the Foot-stoole of his Throne of grace: assuring thy selfe, that whatsoeuer the *Kings* of *Israel* bee; yet the *God* of *Israel* is a mercifull God: And cry vnto him from a penitent and faithfull heart, for mercy & forgiuenesse, as eagerly and earnestly, as euer thou kneweſt a malefactor, being to receiue his sentence, crying vnto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou mayest doe, in these or the like words.

Prou. 28, 30.

Psal. 99. 5. *Heb.* 4. 20, 21. 1. *Reg.* 20, 31.

A Prayer when one begins to be ſicke.

O Moſt righteous *Iudge*, yet in Ieſus Chriſt, my gracious *Father*: I wretched ſinner doe heere returne vnto thee (though driven with *paine* and *ſickneſſe*) like the *Prodigall Childe* with *want* and *hunger*. I acknowledge, that this ſickneſſe & paine comes not by blinde *Chance*, or *Fortune*, but by thy Divine *Providence*, & ſpeciall *appointment*. It is the ſtroake of thy heavy hand, which my ſinnes haue juſtly deſerved; & *the things that I feared, are now fallen vpon me*: Yet I doe wel perceiue, that *in wrath thou remembreſt mercy*; when I conſider, how many, and how hainous are my *ſinnes*, and how few and eaſie are thy *corrections*. Thou mighteſt haue ſtrucken me with ſome fearefull and ſudden death, whereby I ſhould not haue had either *time* or *ſpace* to haue called vpon thee for *grace* & *mercy*; and ſo I ſhould haue *periſhed* in my ſinnes, and haue beene for ever *condemned* in Hell.

Iob 3. 25.

Hab. 3.2.

But thou, O Lord, viſiteſt mee with ſuch a fatherly chaſtiſement, as thou vſeſt to viſit thy deareſt Children whom thou beſt loveſt; giving mee (by this ſickneſſe) both warning and time to repent, and to ſue

vnto

nto thee for grace & pardon: I take
ot therefore, O Lord, this thy visi-
ation, as any *signe* of thy wrath or ha-
ned: but as an assured *pledge* & token
f thy favour and loving kindeneſſe,
hereby thou doeſt with thy tempo-
all Iudgements draw mee to *Iudge* 1, Cor.
my ſelfe, and to repent of my wicked 11, 13.
ife, that I ſhould not bee condemned
ith the godleſſe and vnpenitent
orld. For thy holy VVord aſſures
mee, that *vvhom thou loveſt, thou thus* Heb. 12,
haſteneſt; and, *that thou ſcourgeſt every* 6, 7,
Sonne that thou receiveſt: That if I en- &c.
dure thy chaſtening, thou offereſt thy ſelfe
unto mee, as vnto a Sonne; and that all
that continue in ſinne, and yet eſcape
vvithout correction (vvhereof all thy
children are partakers) are Baſtards &
not Sonnes: and that thou chaſteneſt mee
for my profit, that I may bee a partaker
of thy holineſſe. O Lord, how full of
goodneſſe is thy Nature, that haſt
dealt with mee ſo graciouſly in the
time of my health and proſperitie? &
now being provoked by my ſinnes
and vnthankefulneſſe, haſt ſuch *Fa-*
therly and *profitable* ends, in inflicting
vpon mee this ſickneſſe and correc-
tion?

I confeſſe, Lord, that thou doeſt ju-
ſtly afflict my *Bodie* with ſickneſſe,
for my *Soule* was ſicke before of long
proſperitie, and ſurfeited with eaſe, Ezech.
peace, plentie, and fulneſſe of Bread: 16, 49.

And now, O Lord, I lamente & mourne for my sinnes; *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I; void of all goodnesse by Nature, and full of evill by sinfull Custome! Oh, what a world of sinne haue I committed against thee; whilst thy long sufferance expected my conversion, and thy blessings woed mee to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine owne nature, then the *desertes* of sinners: I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, & for the merits of that *All-saving* death, which hee hath voluntarily suffered for all which beleeue in him:

Psal. 51, 1. *Haue mercy vpon me, according to the*
Psalm. 51, 11. *multitude of thy mercies: Turne thy face*
Psalm. 25, 7. *away from my sinnes, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts:* For if thou doest reject me, who will receiue me? or who will succour me, if thou doest forsake me? But *thou, O Lord, art the helper of the helpelesse, & in thee the fatherlesse findeth mercy:* For though my sinnes bee
Hos. 14, 4. exceeding great, yet thy mercy, O Lord, farre exceedeth them all, neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the

vertue

me of thy precious bloud, espe-
lly those sinnes, which from a pe-
ent heart I haue confessed vnto
ee but chiefely, O Lord, for Christ
sake forgiue me*. And seeing that
thy loue thou diddest lay downe
y life for my ransome, when I was
ne enemy: Oh, saue now the price
thine owne Bloud, when it shall
ll thee but a *smile* vpon mee, or a
cious appearance in thy Fathers
ght, in my behalfe. Reconcile mee
e againe, O mercifull Mediatour,
o thy Father: for though there bee
thing in mee that can please him;
et I know, that in thee, and for thy
ke, hee is *well-pleased* with all who
on acceptest and lovest. And if it be
y blessed will, remoove this sicke-
esse from me, and restore me to my
mer health againe; that I may liue
nger, to seth forth thy glory: and
bee a comfort to my friends,
hich depend vpon me: and procure
my selfe a more setled assurance
that heavenly inheritance which
hou hast prepared for me. And then,
Lord, thou shalt see how religiously
nd wisely I shall *redeeme the time*,
which heretofore I haue so lewdly
profanely spent. And to the end
hat I may the sooner & the easier
e delivered from this paine & sicknesse, direct mee. O Lord, I be-
seech thee, by thy Divine Providence,

to

* *Here name that sin which most troubleth thy conscience.*

Matth. 3, 17.

Ephes. 5, 16.

to such a *Physician* and *helper*, as th
(by thy *blessing* vpon thy meanes)
may recover my former health an
welfare againe. And (good Lor
vouchsafe, that as thou hast sent th
sickness vnto me, so thou wouldst
likewise bee pleased to send thy *H*
Spirit into my *heart*, whereby thi
present sickness may be sanctifie
vnto mee: that I may vse it as th
Schoole, wherein I may learne to know
the greatness of my miserie, and th
riches of thy mercie: that I may bee
so *humbled* at the one, that I *despair*
not of the other & that I may so re
nounce all confidence of helpe in my
selfe, or in any other creature, that I
may onely put the whole rest of my
salvation in thy all-sufficient merits
And forasmuch as thou knowest,
Lord, how weake a vessell I am full o
I am. 1, 17. *Iob.* 3, 17. frailtie and imperfections, and thou
by nature I am angry and froward
vnder every crosse and affliction: O
Lord, who art the *giver of all good gifts*, arme mee with patience to en-
1, *Cor.* 10, 13. dure thy blessed will and pleasure, and
of thy mercy lay no more vpon mee,
then I shall bee able to endure and
suffer. Giue mee grace to behaue my
selfe in all patience, loue, and meeke-
nesse, vnto those that shall come
and visit mee: that I may thankefully
receiue, and willingly imbrace all
good counsels and consolations from
them:

me: And that they may likewise see
mee such good examples of *Pa-*
ce, and heare from mee such god-
lessons of *Comfort*, as may bee ar-
ments of my Christian Faith and
fession, and instruction vnto
m, how to behaue themselues.
n it shall please thee to visit them
th the like affliction, or sickness.
ow, O Lord, I haue deserved to
; and I desire not longer to liue,
to amend my wicked life, and in
e better measure to set forth thy
y. Therefore, O Father, if it bee
y blessed will, restore mee to health
ine. and grant mee a longer life.
if thou hast, according to thine e-
all Decree, appointed by this
esse to call for mee out of this
sitory life; I resigne my selfe *into*
nds and holy pleasure; *thy blessed*
ll bee done, whether it bee by life
by death. Onely I beseech thee of
mercy forgiue mee all my sinnes,
d prepare my poore Soule, that by
ue faith, and *vnfained repentance*,
e may be ready against the time
thou shalt call for her out of my
e and sinfull bodie. O heavenly
ther, who art the hearer of *Prayers*:
re thou in Heaven this my Prayer, &
this extremitie grant mee these
quests, not for any *vworthinesse* that
in mee, but for the *merits* of thy be-
ved Sonne *Iesus*, my onely Saviour

Psalm. 31, 5.

Psal. 65. 2. 1. *Kin.* 39, 8.

and,

and Mediatour; for whose sake thou hast promised to heare vs; and to grant *whatsoever wee shall aske of thee in his Name.* In his Name therefore, and his owne words I conclude this my vnperfect prayer, saying, *Our Father which art in Heaven, &c.*

Joh. 16, 23.

Having thus reconciled thy self vnto God in Christ.

I. Let thy next care bee to *set thy house in order*, as *Isay* advised King Ezechias; making thy last *Will and Testament* (if it bee not already made). If it bee made, then peruse it, confirme it; and for avoyding all doubt and contention, *publish* it before VVitnesses: that (if God call for thee out of this life) it may stand in force and vnalterable, as thy last will and *Testament*; and so deliver it locked or sealed vp in some Boxe, to the keeping of a faithfull *friend*, in the presence of honest *witnesses*.

Isa. 38, 1.

II. But in making thy *Testament* take a religious *Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* councell to contriue it according to *Law*.

Dispatch this, before thy sicknesse doth *encrease*, and thy memory decay; least otherwise thy *Testament* prooue a *Dotement*, and so become another mans *Fancy*, rather then thy *VVill*.

III. To prevent many inconve-

nience.

ences, let mee recommend to thy
ction two things:
1. If God hath bleſſed thee with
competent ſtate of VVealth,
ke thy *VVill* in thy *health time*: It
ll neither put thee *further* from
goods, nor haſten thee *ſooner* to
death; but it will be a greater
e to thy *mind*, in freeing thee from
reat *trouble*, when thou ſhalt haue
oſt neede of quiet. For when thy
ſe is ſet in order, thou ſhalt be bet-
enabled to ſet thy *Soule* in order,
to diſpoſe of thy journey towards
od.
2. If thou haſt Children, giue to e-
ry one of them a portion, accor-
ing to thine *abilitie*, in thy life time;
at thy life may ſeeme an *eaſe*, and
ot a *yoake* vnto them; yet ſo giue, as
hat thy Children may be ſtill be-
olden vnto *thee*, and not *thou* vnto
e. But if thou keepe all in thy hāds
hileſt thou liveſt, they may thanke
eath, & not *thee*, for the portion
hat thou leaveſt thē. If thou haſt no
Children, & the Lord hath bleſt thee
with a great portion of the goods
of this VVorld; & if thou meaneſt
to beſtow them vpon any charitable
or pious vſes, put not over that *good*
worke to the truſt of others: ſeeing
thou ſeeſt how moſt of other mens
Executors, prooue almoſt Executio-
ners: And if friends be ſo vnfaithfull

in a

in a mans life: how much greate
cause hast thou to distrust their fidel
tie after thy death?

Lamentable experience shewet
how many *dead-mens vvils* have o
late either beene quite *concealed*, v
terly *overthrovvne*, or by cavils an
quirkes of Lavv *frustrated* or *alter*
whereas by the a *Lavv of God*, th
will of the dead should not bee *viola*
ted: but all his godly intentions *con*
scionably performed and fulfilled, a
in the sight of *God*, who in the *day* o
the *Resurrection*, will be a *just* Iudg
both of the *quicke* and *dead*. And i
any thing should hap in his vvill to
be *ambiguous* or *doubtfull*, it should
bee * construed as it might come
neerest to the honour of God, & the
honest intention of the *Testator*. But let
the *vengeance* due to such vnchristian
deeds, light on the *Actors* that do
them: not on the *Kingdome* wherein
they are suffered to be done. And let
other *Rich men bee* warned by such
vvretched examples, not to b *marry*
their mindes to their *Money*; as that
they will do no *good* with their *goods*,
till death divorceth them. Considering therefore the shortnesse of thine
owne life, and the *uncertainnie* of o
thers just dealing after thy death, in

a *Gal.* 3,15. *Heb.* 9, 17. 2, *Cor.* 5,10. *Eccles.* 11,14. *Rom.* 2,15. 1, *Cor.* 4,5. *Act.* 7, 31,32.

* Voluntas testatoris magis inspicienda est quam verba, l. cum virum parag. fani. C. de fide, cum ff. ad leg. Fal. l, fi ff. ad Tre. l. ubi. parag. te rogo. b Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam, *Aug.*

their

hese vnjust dayes: let mee advise thee whom God hath blessed with abilitie, and an intent to doe good) to become, in thy *life time*, thine *ovvne Administrator*, make thine *ovvne hands*, thine *Executors*, and thine *ovvne eyes* thy *Over-seers*; cause thy *Lanthorne* to giue her light *before thee*, and not *behinde thee*: giue God the glory, and thou shalt receiue of him in *due time* the *revvard*, which of his grace and mercy hee hath promised to thy *good vvorket*.

4. Having thus set thy *House* and *Souls* in order (if the determined number of thy dayes be not expired) God will either haue mercy vpon thee, and say, [b] *Spare him (O killing Maladie) that hee goe not dovvne into the pit; for I haue receiued a reconciliation*: Or else his *Fatherly providence* will direct thee to such a *Physician*, & to such *meanes*, as that by his [c] *blessing* vpon their *endevours*, thou shalt *recover*, and bee restored to thy former health againe. But in any wise, take heede that thou, nor none for thee, sed vnto *Sorcerers*, *Wizards*, *Charmers*, *Inchanters*, for helpe; for this were to leaue the *God of Israel*, and to goe to *Baalzebub*, the *god of Ekron*, for helpe, as did wicked *Ahazia*; and to breake thy Vow which thou hast made with the blessed *Trinity* in thy *Baptisme*. And bee sure, that God will never

Felix quem faciunt aliena pericula cautum. *Gal.* 6. 9. *Matt.* 10, 41. *Mar.* 9, 41. *Mat.* 25, 41. *Luke* 14, 14, & 18, 22. 1, *Cor.* 15, 58. *Apoc.* 14, 13. a *Iob* 14, 5. b *Iob* 33, 24. c 2, *Ki.* 20, 7, and 5, 7, 8, 10. *Ioh.* 9, 7. 2, *King.* 1, 2, 3.

Levit. 20.6. Deut. 18.10. &c. 1. Thess. 2, 10. Deut. 13.3.

giue a blessing by those meanes which hee hath accursed: but if he permit *Satan* to *cure thy body*, feare lest it tend to the damnation of thy *soule*. Thou art tried: beware.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* then in the *Lord*, as *Asa* did; of whom it is said, that *hee sought not to the Lord in his disease, but to the Physicians*: which is a kinde of idolatry, that will increase the Lords anger, and make the Physicke receiued vneffectuall. Vse therefore the Physician as Gods *Instrumẽt*; & *Physicke*, as Gods *meanes*. And seeing it is not lawfull, without Prayer to vse ordinary foode. 1. Tim. 4.4. much lesse *extraordinarie* Physicke (whose good effect depends vpon the blessing of God:) before thou takest thy Physicke, *pray* therefore heartily vnto God to blesse it vnto thy vse, in these or the like words:

2. Chro. 16, 12.

Isa. 1, 5, 7. Ier. 8, 22.

A Prayer before taking of Physicke.

1. Sam. 2, 6.

OMercifull Father, who art the Lord of *Health*, & of *Sickenesse*, of *Life*, and of *Death*; who *killest*, and *makest aliue*; who *bringest downe to the graue & raisest vp againe*: I come vnto thee, as to the onely Physician, who eãst cure my *Soule* from *sinne*, & *my Bodie* from *sickenesse*. I desire ther-

ther life nor death, but referre my selfe to thy most holy will: For, *though vvee must needs dye; and being dead, our liues are as vvater spilt on the ground, vvhich cannot bee gathered vp againe*: yet hath thy gracious providence (whilest life remaineth) *appointed meanes* which thou wilt haue thy Children to vse, & (by the lawfull vse thereof) to expect thy *blessing* vpon thine owne *meanes*, to the *curing* of their sicknesse, & *restitutiō* of their health. And now, O Lord, in this my necessity, I haue, according to thine ordinance, sent for thy servant (the *Physician*) who hath prepared for mee this *Physicke*, which I receiue as *meanes sent* from thy fatherly *hand*: I beseech thee therefore, that as by thy *blessing* on a *lumpe of drie figs*, thou didst heale *Ezechias sore*, that hee recovered; and by *seven times vvashing* in the river of *Iordan*, didst cleanse *Naaman* the Syrian of his Leprosie; and diddest restore the man that was *blinde* from his birth, by *anoyting his eyes vvith Clay and Spittle*, & sending him to wash in the *poole of Siloam*; and by touching the hand of *Peters vviues Mother*, diddest cure her of her Feaver; and didst restore the VVoman that *touched the hemme of thy Garmēt, from her bloudie issue*: So it would please thee, of thine infinite goodnesse and mercie, to *sanctifie* this *Phy-*

2. *Sam.* 14, 14.

Isa 38, 21.

Ioh. 9, 6, 7.

Mat. 8, 15.

Mat. 8, 20, *&c.*

ſicke to my vſe, and to giue ſuch a
bleſſing vnto it, that it may (if it be
Iob 14. thy will and pleaſure) *remoue* this my
ſickneſſe and *paine*, and reſtore mee to
health & *ſtrength* againe. But if the
number of thoſe dayes which thou
haſt appointed for mee, to liue in
this VValley of miſery, be at an end;
and that thou haſt ſent this ſickneſſe
as thy Meſſenger, to call mee out of
this mortall life: then (*Lord*) *let thy
bleſſed vvill bee done*; for I ſubmit my
will to thy moſt holy pleaſure. Only
I beſeech thee, encreaſe my *Faith*, and
Patience, & let thy Grace and mercie
bee never wanting vnto mee; but in
the middeſt of all extremities, aſſiſt
mee with thy *Holy Spirit*, that I may
willingly & cheerefully reſigne vp
my *Soule* (the price of thine owne
blood) into thy moſt *gracious hands* &
cuſtodie. Grant this, O Father, for Ie-
ſus *Chriſt* his ſake; to whom with thee,
and the Holy Ghoſt, bee all honour &
glory, both now and evermore, *A-
men*.

Meditations for the ſicke.

WHileſt thy ſickeneſſe remaineth,
vſe often (for thy comfort) theſe
few *Meditations*, taken from the ends
wherefore God ſendeth afflictions to
his Children: Thoſe are ten,

1. That by afflictions, God may

...ly * correct our sinnes past, ...also worke in vs a deeper *loathing* ...our naturall *corruption*, and so pre... vs from falling into many other ...which otherwise wee would cō... like a good *Father*, who suffers ...tender *Babe* to *scorch* his finger in ...*andle*, that hee may the rather ...me to beware of falling into a ...*ter fire*. So that the *Child of God* ...y say with *Dauid*, a *It is good for ...that I haue beene afflicted, that I ...learne thy statutes*: for, b *before I ...afflicted, I vvent astray, but novv ...kepe thy VVord*. And indeed (saith ...Paul) c *VVee are chastened of the ...rd, because vvee should not bee con...demned vvith the vvorld*. VVith *one* ...rosse God maketh *two* Cures: the ...*stisement* of sins past, & the *pre...tion* of sinne to come. For though ...e eternall *punishment* of sinne, (as ...proceedeth from Iustice) is fully ...donedin the *Sacrifice* of Christ: ...t wee are not (without serious jud...ng of our selues) exempted from ...e temporall *chastisement* of sinne; ...r this proceedeth *onely* from the ...ue of God, for our good. And this is ...e reason, that when *Nathan* told ...*uid*, from the Lord, *that his sinnes ...ere forgiven*; yet that the *Svvord* (of ...*stisemēt*) *should not depart from his ...use, and that his Childe should surely ...e*. For GOD, like a skillfull Physi-

* Deus suos percutit, ut emendet, *Hier. Com. in Esa. lib. 6.* Deus calamitates infligit, non extinguere, sed castigare nos cupiens, *Basil. Ser. 3. in divites.*

a *Psal. 119. 71*

b *Psal. 119, 67.*

c *1 Cor. 11, 23.*

1, Sam. 12, 10.

Verse 13.

cian, seeing the *Soule* to bee poysoned with the settling of sinne; & knowing that the raigning of the flesh will prooue the ruine of the Spirit, ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the *Soule* more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne; which causeth God to chasten so *seuerely* his Children, whō otherwise hee loueth so *dearely*.

2. God sendeth affliction, to seale vnto vs our *Adoption*: * *For euery child vvhom God loueth, hee correcteth. And hee is a Bastard that is not corrected.* Yea, it is a sure note, that where GOD seeth sinne, and smites not, there hee detests and loues not. Therefore it is said, that hee [a] suffered the wicked Sonnes of *Ely* to *continue in their sinne vvithout correction, because the Lord vvould slay them.* On the [b] other side, there is no surer token of Gods fatherly loue and care, then to bee corrected with some crosse, as oft as wee commit any sinfull *crime*. Affliction therefore is a seale of *Adoption*, no signe of *Reprobation*. For the purest *Corne* is cleanest fanned, the finest *Gold* is oftest tryed, the sweetest *Grape* is hardest pressed, and the truest Christian heauiest crossed.

3. God sendeth affliction, to weane our hearts from *too much* loving this

* *Heb.* 12, 6 7, 8.

a Ad mala seruantur non moritura mali. 1. *Sam.* 2, 25.

b Namque fauor nimius nō est fauor, ira sed ingens: At fauor in magno sæpe dolore latet, *Basil.* Anthol. sacr.

world & worldly vanities: and to cause vs the more earnestly to desire and long for * *eternall life*. For as the Children of *Israel* (had they not been ill intrated in *Aegypt*) would never haue beene so willing to goe towards *Canaan*: so (vvere it not for the crosses and afflictions of this life) Gods children would not so hartily long and willingly desire for the Kingdome of Heaven. For, we see many *Epicures*, that would be content to forgoe Heauen, on condition that they might still enjoy their earthly pleasures, & (having never tasted the ioyes of a better) how loth are they to depart this life? whereas the [a] Apostle (that saw Heavens glory) tells vs, that there is no more comparison betwixt the ioyes of *Eternall life*, and the pleasures of this *vvorld*, thā there is betwixt the *filthiest dung*, and the *pleasantest meat*: [b] or betwixt the stinkingst *dung-kill*, and the fairest *bed-Chamber*. As therefore a loving Nurse puts *vvorme-vvood* or *mustart* on the brest, to make the [c] Childe the rather to forsake the dug, so God mixeth sometimes affliction vvith the pleasures and prosperitie of

* Crebris tribulationibus Ecclesiam suā Dominus exercet: ne fi cuncta temporalia forte prospere currant, incolatu præsentis exilii delectata, minus cœlestem patriam suspiret. *Beda in Cant.* Mundanus affectus præsentia amat, temporalia cumulat, spiritualia potest a-

negligit, & cum totus se spargit in imis, nil nisi de summis. *Iustin. Patriarch.* de disc. Monast. c. 4.

a 1. Cor. 12. b *Phil.* 3, 8. c Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam tentationibus premuntur. *Eucher. in lib. Reg.*

this life, lest (like the Children of this generation) they should forget God, and fall into too much loue of this present evill world, and so by *Riches* grow proud, by *Fame* insolent, by *liberty* wanton, and *spurne* [a] *vvith their heele against the Lord vvhen they vvaxe fatte.* For if Gods Children loue the world so well, when (like a *curst Stepmother*) she misuseth and strikes vs, how should wee loue this *Harlot*, if shee smiled vpon vs, and stroaked vs, as she doth *her* owne *vvordly Brats*? Thus doth God (like a wise and loving Father) [b] *embitter* with *crosses* the pleasures of this life to his children, that (finding in this *earthly* state no *true* and *permanent joyes*) they might sigh aud long for *eternall life*, where *firme* and everlasting joyes are onely to be found.

4. By affliction and sickenesse God exerciseth his *Children*, and the graces which hee bestowed vpon them. Hee refineth and tryeth their *fluith*, as the *Goldsmite* doth his *Gold* in the [c] Furnace, to make it shine more glistering and bright: hee stirreth vs vp to *pray* more diligently & zealously, & proveth what *patience* we haue learned all this while in this [d] *Schoole*. The like experience hee maketh of our

a Deut. 32,15.

b 1 Pet. 1,7.

c Vt igne purgati & ab admixtione vitiorum carnalium defæcati, splendeant examinatæ innocentiæ claritate, *Hil. in Psal.* 56.

d Schola crucis schola lucis: Gubernator in tempestate dignoscitur, in acie miles probatur, delicata jactatio est, cum periculum non est: constictatio in adversis, probatio est veritatis, *Cyp. Ser.* 4. *de Immor. Ier.* 48,11.

Hope

...pe, *Loue*, and all the rest of our ...*istian* vertues: which without this ...ill, would rust like yron vnexerci...d; or *corrupt* like standing waters, ...at either haue no current, or else ...e not *pouvred from vessell to vessel*; ...*whose taste remaineth, and vvhose sent* ...*not changed*. And rather than a man ...ould *keepe* still *the sent* of his cor...pe nature to *damnation*, who would ...t wish to bee changed from state ...state by crosses and sickenesse, to ...*vation*? For as the *Camomile* which ...*yodden*, groweth best, and smel...th most fragrant; & as the fish is ...*sweetest* that liues in the *saltest* wa...ters: so those *soules* are most *precious* ...to *Christ*, who are most exercised ...d afflicted with his *Crosse*.

5. GOD sendeth afflictions, to de...monstrate vnto the world the *true...sse* of his childrens loue & service. ...*Every hypocrite* will serue God whi...lest hee prospereth and blesseth him, ...n the *Divell* falsely accused *Iob* to ...aue done; but who (saue his loving ...Childe) will loue and serue him in ...*adversity*, when God seemeth to bee ...*angry* and *displeased* with him? yea, & ...cleaue vnto him most inseparably, ...when hee seemeth (with the *greatest* ...*frowne*, and *disgrace*) to reject a man, ...and to cast him out of his favour? yea, ...when hee seemeth to *vvound* and *kill* ...as an enemie: yea, then to say with

Iob 1, 9, 10.

Iob 13, 15. *Iob*; *Though thou Lord kill mee, yet will I put my trust in thee?* The loving and serving of GOD, and trusting in his mercie in the time of our correction and misery, is the *truest note* of an vnfained *child and servant of the Lord.*

6. Sanctified affliction is a singular helpe to further our *true conversion*, & to driue vs home by *repentance* to our heavenly Father. *In their affliction* (saith the Lord) *they will seeke me diligently.* *Aegypts* burdens made *Israel cry* vnto GOD. *Davids* troubles made him pray. *Hezechias* sickneſſe made him to weepe: & miſerie droue the *Prodigall Childe* to returne and ſue for his Fathers grace and mercie. Yea, wee reade of many in the Goſpell, that by *ſickneſſes* and *afflictions* were driven to come vnto Chriſt, who (if they had *health* and *proſperity* as others) would haue (like others) neglected or contemned their Saviour, and never haue ſought vnto him for his ſaving health and grace. For as the *Arke of Noah*, the higher it was toſſed with the *Floud*, the neerer it mounted towards *Heaven*; ſo the *ſanctified Soule*, the more it is exerciſed with *afflictiõ*, the neerer it is lifted towards God. Oh bleſſed is that *Croſſe*, that draweth a ſinner to (h) come (vpon the knees of his heart) vnto Chriſt, to confeſſe his owne miſery, and to implore his endleſſe mercy! Oh bleſſed

Hoſ. 7.15. *Exod.* 3.7. *Pſalm.* 86.7. *Iſa.* 38, 2.39 *Luke* 15.16, &c.

(h) Deus non delectatur pœnis noſtris, ſed confeſſione quærit erroris. *Alb. in Pſ.* 4. *pœnit*

...d, aye *bleßed* be that *Christ*, that ne-...er refuseth the sinner that com-...meth vnto him, though weather-...driven by *affliction* & *miserie*!

7. Affliction worketh in vs *pitty* ...nd *compaßion* towards our *fellovv-...brethren*, that bee in distresse and mi-...sery: whereby wee learne to haue *fel-...lovvfeeling* of their calamities: and to ...*condole* their estate *as if vvee suffered vvith them*. And for this cause Christ himselfe would suffer, and bee *temp-...ted in all things like vnto vs* (sinne o-...uely excepted) *that hee might bee a mercifull High Priest, touched vvith the feeling of our infirmities* For none can so heartily bemoane the misery of an other, as he who first suffered him-selfe the same affliction. Hereupon a sinner in misery may boldly say vnto Christ;

Non ignare mali miseris succurrito Christe.

Our frailtie sith (O Christ) thou didst perceiue:

Condole our state, vvho still in frailtie cleaue.

8. God vseth our sicknesses and af-flictions, as meanes and examples both to a manifest vnto others the *faith* & *vertues* which he hath beste-wed vpon vs, as also to strengthen those who haue not received so great a *measure* of *faith* as wee. For there can bee no greater *encouragement* to a

Heb. 13. 3,

Heb. 4, 13, & 2, 18, & 5, 8, 9.

a Sinit Deus justum incidere in calamitates, ut virtutem, quæ in illo latebat, aliis apertam manifestamque faciat, *Dam. lib.* 2. *de Orch c.* 29.

weake

weake Christian, than to behold a *true* Professour (in the extreamest sickenesse of his *Body*) supported with greater patience and consolation in his *Soule*. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh and bloud can vnderstand, or mortal eyes behold in this valley of misery*. And were it not, that wee did see many of those whom we know to bee the vndoubted children of *God*, to haue endured such afflictions and calamities before vs; the greatnesse of the miseries and crosses which oftentimes wee endure, would make vs doubt whether we bee the children of God, or no. And to this purpose Saint *James* saith, *God made Iob and the Prophets an example of suffering aduersity, and of long patience.*

Rom. 8, 18. 1. *Pet.* 4. 14. *Heb.* 2, 10. *Heb.* 2, 7. *Mat.* 27, 34. *Luke* 24, 42. *Fauos post mella gustauit. Tertull. lib. de Coron. milit. c.* 24.

6. By afflictions God makes vs cõformable to the *Image* of *Christ* his Son, who being the *Captaine of our Saluation*, was *made perfect through sufferings*. And therefore hee first bare the Crosse in *shame*, before he was *crowned* with *glory*, & did first taste *gall*, before he did eate the *hony cõbe*: & was first *derided King of the Iewes* by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*.

ory, by the Angels in his *Fathers* *ts*. And the more liuely our *Hea-* *ly Father* shall perceiue the *Image* *his naturall Sonne* to appeare in vs, *e* better he will loue vs, and when *e* haue, for a time, borne his *like-* *ss* in his *sufferings*, & *fought*, *and* *ercome*, wee shall bee crowned by *rist*, and with *Christ* sit in his *rone*, and of *Christ* receiue the *ecious vvhite stone*, & *Morning* *re*, that shall make vs shine like *rist* for ever in his glory.

10. Lastly, that the godly may bee *mbled* in respect of their owne *te* and miserie: and God glorified *y* delivering them out of their *oubles* and afflictions, when wee *ll* vpon him for his helpe and suc-*our*. For though that there bee no *an* so pure, but if the Lord will *aightly marke iniquities*, he shall *nde* in him just cause to punish him *r* his sinne: yet the Lord in mercie *oth* [a] not *alvvayes* in the affliction *f* his Children respect *their sinnes*: *ut* sometime layeth afflictions and *rosses* vpon them for his glories *ke*. Thus our Saviour Christ told *is* Disciples, [b] that *the man vvas not* *orne blinde for his ovvne or his Parents* *nne*: but, *that the vvorke of God should*

Psal. 24,7. 2 *Tim.* 4,7,8. *Apo.* 3, 21, & 2, 17, 18. *Phil.* 3,21. Ideo tentantur Sancti, ut ipsi se agnoscant. *Primas.* Esse se magnarum virium homo crederet, si nullum vnquam earundem virium defectum sentiret. *Greg. lib.* 2, *Moral. Iob. Psalm.* 130,3. a In his quæ patimur, nullum contra Deum murmur cordi nostro subrepat: quia ad quid hoc creatur noster operetur, ignotum est, *Greg. Ep.* 32. b *Ioh.* 9.

bee

Ioh. 11, 4.

Malum pati, malum non esse: malum facere, malum esse, *Chrys. de prod. Iud.*

a Cum vexamur ac premimur, tum maximas gratias agamus indulgentissimo Patri quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. *Lact. li.* 6, *c.* 23. *Heb.* 12, 11.

bee shewed on him. So bee told them likewise, that *Lazarus sickenesse was not vnto the death*, but *for the glory* of GOD. O the vnspeakeable goodnes of *God*, which turneth those afflictions, which are the *shame and punishment* due to our sinnes, to bee the subject of his *honour* and *glory*!

These are the blessed & profitable *ends*, wherefore GOD sendeth sickenesse & affliction vpon his children: whereby it may plainely appeare, that *afflictions* are not signes either of *Gods hatred*, or of *our reprobation*; but rather *tokens* and *pledges* of his *fatherly* loue vnto his children, whom hee loveth: and therefore *chasteneth* them in this life; where, vpon *repentance*, there remaines hope of *pardon*; rather than to referre the punishment to that *Life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the a *Primitiue Church*, were wont to giue God great thankes, for afflicting thē in this life. So the Apostles rejoyced, that *they were counted worthy to suffer for Christs name.* Acts 5, 41. and the *Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heauē a better, & an enduring substance.* Heb. 10. 34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth ioyous, but*

grieuous.

riveous; yet, *afterwards it bringeth the quiet fruit of righteousnesse to them who are thereby exercised*. Pray therefore heartily, that as GOD hath sent vnto thee this sickenesse: so it would please him to come himselfe vnto thee, with thy sickenesse: by teaching thee to make thoses *sanctified vses* of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recovered from sickenesse.

IF GOD hath of his mercie *heard* thy *Prayers* and *restored* thee to thy *healt* againe? consider with thy selfe:

1. That thou hast now received from God, as it were, *another life*: Spend it therefore to the honour of God, in *newnesse of life*. Let thy sin dye with thy *sicknesse*: but liue thou by grace to *holinesse*.

2. Bee not the more *secure*, that thou art restored to *health*, neither *insult* in thy selfe, that thou hast escaped *Death*: but thinke rather, that GOD (seeing how vnprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some *little* longer time of *respit*: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call

for

for thee, without further delay, o
of this world. For although thou h
escaped this, it may bee thou
not escape the *next* sickneſſe.

3. Conſider how fearefull a reck
ning thou hadſt made before the
gement-Seate of *Chriſt* by this tim
if thou haddeſt dyed of *thu Sick*
Spend therefore the time that
maines ſo, as that thou mayeſt be
able to make a more *cheareful a*
count of thy life, when it muſt be
expired *indeed*.

4. Put not farre off the day o
Death: thou knoweſt not for all thi
how neere it is at hand: and (being
fairely warned) bee *wiſer*. For if tho
bee taken vnprovided, the next tim
thy excuſe will bee leſſe, and thy jud
gement greater.

Eccl. 5.3. 5. Remember that thou haſt vo
wed *amendment* and *newneſſe* of life.
Thou haſt *vowed a vow vnto God*
deferre not to pay it: for hee delighte
not in fooles: pay therefore that thou ha
vowed. The vncleane ſpirits ca
out; Oh let him not re-enter, wit
Matt. 12.43, &c. *ſeven worſſe then himſelfe*. Thou ha
ſighed out the groanes of *contrition*
thou haſt *wept* the teares of *rep*
tance, thou art waſhed in the poole o
Ioh. 4, 24. *Beheſda*, ſtreaming with fiue blood
Iſa. 63, 9. Luke 22, 44. wounds, not of a troubling *Angel*
but *of the Angell of Gods preſence, tro*
bled with the wrath due to thy
ſinnes,

nes, who descended into Hell, to
lore thee to saving health, and
eaven. *Returne not novv, vvith the*
ogge, to thine ovvne vomit: nor like
vvashed Sovv, to vvallovv againe
the mire of thy former sinnes, and
cleannesse: lest *being intangled and*
ercome againe vvith the filthinesse
sinne, (which now thou hast esca-
d) thy *latter end proue vvorse thā thy*
beginning. *Tvvice* therefore doth
Saviour Christ giue the same cau-
nary warning to *healed sinners*.
st to the mā cured of his 38 yeeres
ese: *Behold, thou art made vvhole:*
no more, least a vvorse thing fall
thee. Secondly, to the VVoman
in Adulterie: *Neither doe I con-*
ne thee: Goe thy vvay, and sinne no
re. Teaching vs, how dangerous a
ng it is to *relapse* and *fall againe*
the former excesse of riot. Take
de therefore vnto thy wayes; and
y for grace, *that thou mayest apply*
heart vnto vvisedome, during that
number of dayes which yet re-
ine behind. And for thy present
ercie and health received, imitate
thankefull Leper, and returne vn-
God this, or the like thankesgi-
ng.

2, Pet. 2,20,22.

John 5,14.

John 8. 11.

1. Pet. 4.4.

Ps. 90, 12.

A Thankesgiving to bee said of one that is recovered from sickenesse.

OGracious & mercifull Father, who art the LORD of health and
1, Sam. 2, 6. sickneſſe, of life & of death; *who killeſt, and makeſt aliue: who bringeſt downe to the graue, and raiſeſt vp againe*, who art the onely preſerver of all thoſe that truſt in thee: I, thy poore and vnworthy ſervant, having now (by experience of my painefull ſickneſſe) feſt the *grievouſneſſe* of miſery due vnto *ſinne*, and the greatneſſe of thy mercie in forgiving ſinners; and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored mee to my health and ſtrength againe, doe here (vpō the bended knees of my heart) returne (with the *thankefull Leper*) to acknowledge thee alone to bee the GOD of my health and ſalvation, and to giue thee the prayſe & glory for my ſtrength and deliverance out of that griveous diſeaſe and maladie, and for thus turning my *Mourning* into mirth, my *Sickneſſe* into health, & my *Death* into life. My ſinnes deſerved punishment, and thou haſt corrected mee, but *haſt not giuen mee over vnto death. I looked*
Iſa. 38, 9, &c. *(from the day to the night) vvhen thou vvouldeſt make an end of mee: I did*

chat-

...ter like a Crane, or a Svvallovv: I ...rned (as a Doue) vvhen the bitter-...se of sickenesse oppressed mee: I lifted ...mine eyes vnto thee, O Lord, and thou ...dest cōfort mee: for thou didst cast all ...sinnes behind thy backe, & diddest ...liver my soule from the pit of corrup-...n: & vvhen I found no helpe in my ...se, nor in any other creature (saying, ...m deprived of the residue of my ...ers, I shall see man no more, among ...inhabitants of the vvorld) then did-...thou restore mee to health againe, & ...vest life vnto mee: I found thee, O ...d, ready to saue mee.

And now, Lord I confesse, that I ...n never yeelde vnto thee such a ...asure of thankes as thou hast (for ...s benefit) deserved at my hands. ...nd (seeing that I can never bee able ...repay thy goodnesse with accepta-...le vvorkes) Oh, that I could with ...ary Magdalen testifie the loue and ...ankefulnesse of my heart, with a-...ounding teares! Oh, what shall I bee ...ble to render vnto thee, O Lord, *for ...l these benefits vvhich thou hast be-...rvved vpon my soule!* Surely, as in my ...ckes, when I had nothing else to ...ue vnto thee: I offered Christ & his ...erits vnto thee as a rāsome for my ...nnes: so being now restored by thy ...ace vnto my health & strength, & ...aving no better thing to giue: Be-...old, O Lord, I doe heere offer vp my

Rom. 12.1.

ſelfe vnto thee, beſeeching thee ſo to aſſiſt mee with thy holy Spirit, that the remainder of my life, may be wholly ſpent in ſetting forth thy praiſe and glorie.

O Lord, forgiue mee my former follies, and vnthankefulneſſe; that I was not more carefull to loue thee according to thy *goodneſſe*: nor to ſerue thee according to thy *will*; nor to obey thee according to thy *commandements*: nor to thanke thee according to thy *benefits*. And ſeeing thou knoweſt that *of my ſelfe* I am *not ſufficient ſo much as to thinke a good thought*; (much leſſe to doe that which is good and acceptable in thy ſight;) aſſiſt mee with thy grace and holy Spirit, that I may (in my *profeſſion*) as deuoutly ſpend my health in thy ſeruice, as I was earneſt in my *ſickneſſe* to begge it at thy hands. And ſuffer mee neuer to forget, either thy *mercies*, in reſtoring mee to my *health*, or thoſe *Vowes* and *Promiſes* which I haue made vnto thee *in my ſickeneſſe*. VVith my *new* health, renew in mee, O Lord, a right Spirit; which may free mee from the ſeruery of *ſinne*, and eſtabliſh my heart in the ſeruice of *grace*. VVorke in mee a greater deteſtation of all ſinne, (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my faith in Ieſus Chriſt, who is the Au-

thor

hor of my *healt* and *salvation*. *Let thy* Tit. 2, 12.
good Spirit leade mee in the vvay that I should vvalke, and teach mee to deny all ungodlinesse, and vvorldly lusts, and to live soberly, righteously and godly in this vvorld, that others by my example may thinke better of thy truth. And with this time (which I haue yet to liue) is but a little respite, and small remnant of dayes, which cannot long continue; *Teach mee, O my God, so to number my dayes, that I may apply my heart to that spirituall vvisdome, vvhich directeth to salvation*. And to this end, make mee more zealous then I haue been in *Religion*, more devout in *Prayer*, more fervent in *spirit*; more carefull to heare, and profit by the preaching of thy *Gospell*; more helpefull to my poore *brethren*; more watchfull over my *vvayes*; more faithfull in my *calling*; and every way more abundant in all good works. Let mee (in the joyfull time of *prosperitie*) feare the evill day of *affliction*; in the time of *health*, thinke of *sicknesse*, in the time of *sickenesse*, make my selfe ready for *death*; and when *death* approacheth, prepare my selfe for *Iudgement*. Let my *vvhole life* bee an *expressing* thankefulnesse vnto thee for thy Grace and mercy. And therefore, O Lord; I doe here from the very bottom of my heart: together with the *thousand thousands of Angels*, the

Psal. 90, 12.

Apoc. 5.13. &c.

foure Beasts, and twenty foure Elders, and all the creatures in Heaven and on the earth, acknowledge to bee due vnto thee, O Father, which sittest vpon the throne, & to the Lamb thy Sonne, who sitteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in vnitie of substance, all praise, honour, glory, and power, from this time forth and for evermore, Amen.

Meditations for one that is like to die.

IF thy sickenesse be like to increase vnto death, then meditate on three things: First, how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring vnto thee.

First concerning Gods favourable dealing with thee:

a Mat. 9.12. b Luke 22.44. Psalm. 88.7. Isa. 53.4. Psalm. 18.5. Heb. 5.7. Gal. 3.13.

1. Meditate, that God vseth this chastisement of thy bodie; but as a medicine to cure thy soule, by drawing thee (who art sicke in sinne) to come by repentance vnto a Christ (thy Physician) to haue thy soule healed.

2. That the sorest sickenesse or painefullest disease which thou canst endure, is nothing, if it bee compared to those dolours and paines, which Iesus b Christ thy Saviour hath suffered for thee;

hee; when in *a bloudy ſweat* hee endured the wrath of God, the *paines* of Hell, and a *curſed death*, which was due to thy ſins. Iuſtly therefore may hee vſe thoſe words of *Ieremy*; c *Behold, & ſee if there be any ſorrow, like vnto my ſorrow*, which *is done vnto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath.* Hath the *Son* of *God* indured ſo much for thy *Redemption*, & wilt not thou a *ſinfull* man indure a little ſickeneſſe for his pleaſure; eſpecially when it is for thy *good*?

3. That when thy ſickeneſſe, and diſeaſe is at the *extreameſt*; yet it is *leſſe* and *eaſier* then thy ſinnes haue deſerued. Let thine *owne* conſcience iudge whether thou haſt not deſerued worſe then all that thou doeſt ſuffer.

Murmure not therefore, but conſidering thy manifold and *grieuous* ſinnes, thanke God that thou art not plagued with farre more grieuous *punishment*. Thinke how *willingly* the damned in Hell would endure thy *extreameſt* paines a thouſand yeeres, on condition that they had but the hope to be ſaued, & (after ſo many yeeres) to bee eaſed of their eternall tormets. And ſeeing that it is his mercy, that thou art not rather *conſumed* the *corrected*, how cāſt thou but beare patiently his temporall correction,

c *Lam.* 1, 15. Dum legimus vel audimus, quos & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere. *Theod. ad 5. c. in Reg.*

Lam. 3, 22. 1, *Cor.* 11. 32.

seeing the end is to saue thee from eternall condemnation?

4. That nothing commeth to passe in this case vnto thee, but such as ordinarily befell to others thy brethren who (being the *beloved* and *vndoubted seruants* of God when they liued on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Iob, Dauid, Lazarus, &c.* They groaned for a time, as thou doest, vnder the like *burthen*: but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure) thou shalt also bee delivered from thy sickenesse and paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *received* to heavenly *rest*, with *Lazarus*.

Heb. 11, 35, &c. 1, Pet. 5, 9.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to bee punished and disgraced; but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. When *Dauid* had his *wish*, to chuse his owne *chastisement*, hee chose rather to be corrected by the hand of God, then by any other meanes: *Let vs fall into the hands of the Lord, for his mercies are great, and let mee not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God,

2, Sam. 24, 14.

from

from whom (though no *affliction seeth joyous, for the present*) wee know nothing commeth but what is *good*: The conſideration thereof made *David* to endure *Shemeis* curſed rayling, with a great patience; and to correct himſelfe another time for his impatience; *I ſhould not haue opened my mouth, becauſe thou didſt it*: and *Iob* to reproue the *vnadviſed* ſpeech of his wife: *Thou ſpeakeſt like a foolish woman, VVhat? ſhall wee receiue good at the hand of God, and not receiue euill?* And though *the cuppe of Gods wrath* came to our ſinnes, was ſuch a horrour to our Saviours *humane* Nature, that hee earneſtly prayed that it might paſſe from him: yet (when hee conſidered that it was reached vnto him by the hand and will of his Father) hee willingly ſubmitted himſelfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy ſickeneſſe, then to ſee that it commeth from the *hand* of thy heavenly *Father*; who would never ſend it, but that hee ſeeth it to bee vnto thee both *needfull and profitable*.

Heb. 12,11.

2. *Sam.* 16,9, 10.

Pſalm. 39,9.

Iob 2, 10.

Matth. 26,36.

Verſe 42.

The second sort of Meditations are, to consider from vvhat evils death vvill free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *vvitnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *bloud* of filthinesse; a living *prison* of thy soule, a liuely *instrument* of sin, a very *sacke* of stinking dung; the *excrements* of whose nosthrils, eares, pores, and other passages (duely considered) will seeme more loathsome then the vncleanest sincke or vault. Insomuch that whereas *trees* and *plants* bring forth leaues, flowers, fruits, & sweete smells, *mans* body brings forth, naturally, nothing but *lice, vvormes, rottennesse*, and *filthy stinch*. His *affections* are altogether *corrupted*; and the *imaginations of his heart are onely evill continually*. Hence it is, that the *vngodly* is not satisfied with *prophanesse*, nor the *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *precisenesse*, nor the *malicious* with *revenge*, nor the *lecherous* with *vncleanesse*, nor the *covetous* with *gaine*, nor the *drunkard* with *drinking*. New *passions* and *fashions* doe daily grow, new *feares* and *afflictions* doe still arise: here *vvrath* lyes in wayte, there *vaine-glory* vexeth; here pride

Psalm. 14, 1. Gen. 6, 5.

pride lifts vp, there *disgrace* casts downe; and every one *vvaiteth* who shall arise in the ruine of another. Now a mã is privily *stung* with *backebiters* like fiery *Serpents*, anon hee is in danger to bee *openly devoured* of his *enemies*, like *Daniels Lyons*. And a godly mã, where ere hee liveth, shall ever bee vexed (like *Lot*) with *Sodomes* vncleannesse.

2. Death brings vnto the godly an end of *sinning*, and of all the miseries which are due vnto sinne: so that after death *there shall bee no more sorrow, nor crying: neither shall there bee any more paine: for God shall vvipe away all teares from our eyes.* Yea by death wee are separated from the company of wicked men, and God *taketh avvay mercifull & righteous men from the evill to come.* So hee dealt with *Iosiah*; *I vvill gather thee to thy Fathers, and thou shalt bee put in thy graue in peace, & thine eyes shall not see all the evill vvhich I vvill bring vpõ this place.* And God *hides them for a vvhile in the graue, vntil the indignation passe over.* So that as *Paradise* is the *Heaven* of the *soules joy*: so the *graue* may be tearmed the *Heaven* of the *bodies rest.*

Rom. 6,7.

Apoc. 21.4.

Isa. 57,1.

2, Kin. 22,20.

Isa, 26,20.

3. VVhereas this wicked bodie liues in a world of *vvickednesse*, so that the *poore* soule cannot looke out at the *Eyes*, and not be *infected*; nor heare by the *Eare*; and not bee *distracted*; nor

Iob 5. 19,

smell

ſmell at the *Noſthrils*, and not be *tainted*; nor taſte with the *Tongue*, and not bee *allured*; nor touch by the *Hand*, &c. not bee defiled; and every ſenſe, vpon every temptation, is ready to *betray* the ſoule: by death the ſoule ſhall bee delivered from this *thraldome*, & this *corruptible body ſhall put on incorruption, and this mortal immortality*, 1. *Cor.* 15, 53. Oh *bleſſed*, thrice bleſſed bee that death in the Lord, which delivers vs out of ſo evill a world, and freeth vs from ſuch a *body* of bondage and corruption.

The third ſort of Meditations, to conſider vvhat good Death vvill bring vnto thee.

1. DEath bringeth the godly mans *Soule* to enjoy an *immediate Communion* with the bleſſed *Trinity*, in everlaſting bliſſe and glory.

2. It tranſlates the *ſoule* from the *miſeries* of this world, the *contagion* of ſinne, and *ſociety* of ſinners, to the *Citie of the living God, the celeſtiall Hieruſalem, and the company of innumerable Angels, and to the Aſſembly & Cõgregation of the firſt borne, which are vvritten in Heaven, and to God the Iudge of all, and to the ſoules of juſt men made perfect, and to Ieſus the Mediator of the nevv Covenant.* Heb 12, 22, 23, 24.

3. Death putteth the Soule into the actuall and full *poſſeſſion* of all the

inheritance and happinesse, which Christ hath either *promised* vnto thee in his *VVord*, or purchased for thee by his *bloud*.

This is the good and happinesse, whereunto a blessed death will bring thee. And what truely *religious Christian* that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy *brasse* for *gold*, thy *vanitie* for *felicitie*, thy *vilenesse* for *honour*, thy *bondage* for *freedome*, thy *lease* for an *inheritance*, & thy *mortal* state for an *immortall life*? Hee that doth not daily desire this blessednesse *aboue all things*, of *all others* hee is lesse *vvorthie* to enjoy it.

If **Cato Vticensis*, and *Cleombrotus*, two Heathen men (reading *Platoes* booke of the immortalitie of the Soule) did voluntarily, the one *breake* his *necke*, the other *runne* vpon his *sivord*, that they might the sooner (as they thought) haue enjoyed *those joyes*: what a shame is it for *Christians* (knowing those things in a more excellent measure and manner, out of *Gods owne Booke*) not to bee willing to enter into those heavenly joyes? Especially when their *Master* cals for them thither. If therefore there be in thee any loue of *God*, or desire of thine owne happinesse, or salvation: when

* *Plut. in vit. Caton. Cicero Tusc. quæst. lib. 1.* Vel de præcipiti veniēs in Tartara saxo, Vt qui Socraticum de nece legit opus. *Ovid, in Ibin.*

Matt. 25, 21.

when the time of thy departing draweth neere; that time, I say, and manner of death, which GOD in his vnchangeable counsell hath appointed and determined before thou wast borne: yeeld & surrender vp (*willingly* and *cheerfully*) thy Soule into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the *Angell* in the sight of *Manoah*, and his wife, ascended from the *Altar vp to Heaven in the flame of the Sacrifice:* So endevour thou that thy soule, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend vp to heaven, in the sweet perfume of this, or the like spirituall sacrifice of Prayer.

Luk. 13, 19, 20.

A Prayer for a sicke man, when hee is told that hee is not a man for this world, but must prepare himselfe to goe vnto God.

Num. 16, 22. and 27. 16. Acts 13, 25, 26. Ier. 38. 16. Psalm. 90, 12. Iob 14, 5, 14, & 16, 22, and 21, 21. Luke 22, 53.

O Heavenly Father, who art the *Lord God of the spirits of all flesh*, & *hast made vs these soules*, and hast appointed vs the time, as to come into this world, so (having finished our *course*) to goe out of the same. The *number* of my dayes, which thou hast *determined*, are now expired, and I am come to that vtmost bound,

which

which thou hast appointed, *beyond which I cannot passe.* I know, O Lord, that it * *thou entrest into iudgment, no flesh can bee iustified in thy sight:* And I (Lord) of all others should appeare most impure and vniust; for I haue not *fought the good fight* for the defence of thy Faith and Religion, whith that *zeale and constancy* that I should: but for feare of displeasing the vvorld, I haue given vvay vnto *sinnes* & errours; & for desire to please my *flesh*; I haue broken all thy Commandements in *thought, vvord, and deed:* so that *my sinnes haue taken such hold on me, that I am not able to looke vp,* and *they are more in number then the haires on my head. If thou vvilt straitly marke mine iniquities, O Lord, vvhere shall I stand? If thou vveighest mee in the Ballance, I shall bee found to light:* For I am voide of all righteousnesse that might merit thy mercy; & loaden with all iniquities that most iustly deserue thy heauiest wrath. But, O my Lord, & my God, for *Iesus Christ* thy Sons sake, *in vvhom onely thou art vvell pleased* with all penitent and beleeving sinners; take pittie and compassion vpon me, who am the *chiefe of sinners.* Blot out all my sinnes out of thy remembrance, and *vvash away* all my transgressiõs out of thy sight, vvith the *precious bloud* of thy Son;

* *Psal.* 143. 2. *2. Tim.* 4. 7.

Psalm. 40, 12,

Psalm. 130, 3. *Dan.* 7, 27.

Matt. 11, 28.

Mat. 3, 17.

1, *Tim.* 1, 15. *Ezech.* 18, 22. *Psal.* 51. 7. 1, *Pet.* 1, 19.

Son; which I beleeue that hee (as an vndefiled Lambe) hath shed for the cleansing of my sinnes. In this faith I lived, in this faith I dye: beleeving *that Iesus Christ died for my sins and rose againe for my Iustification.* And seeing that he hath endured that death, & *borne the burthen of that Iudgement*, which was due vnto my sinnes; O Father, for his death and passions sake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliver mee from that fearefull Iudgemēt which my sinnes haue justly deserved: and performe with mee that gracious & comfortable promise, which thou hast made in thy Gospell; *That whosoever beleeveth in thee hath everlasting life and shall not come into judgement, but shall passe from death vnto life.* Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and bloud. Encrease, O holy spirit, my patience; lay no more vpon mee, *then I am able to beare:* & enable mee to beare so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my *outward* man doth decay, so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O

Iob. 1, 29.

Rom. 4, 25. 1, Cor. 15. 3. 4. 1, Pet. 2, 24.

Iob 5, 24.

Luke 17. 5.

1, Cor. 10, 14.

Saviour

Saviour, put my soule in a readinesse, that (like a *Wise Virgin*, having the wedding Garment of thy righteousnesse & holinesse) thee may bee ready to meete thee at thy cõming, *with Oyl in her Lãpe*. Marry her vnto thy selfe, that thee may bee *one* with thee in everlasting *loue* and *fellowship*. O Lord reproue Satan, and chase him away: *Deliver my Soule from the power of the Dogge. Saue mee from the Lyons mouth*. I thanke thee, O LORD for all thy blessings, both spirituall & temporall bestowed vpon me: especially for my *Redemption*, by the death of my Saviour Christ; I thanke thee that thou hast protected mee with thy holy *Angels* from my youth vntill now: LORD, I beseech thee, give them a charge to attend vpon mee, till thou calleſt for my soule; and then to carry her (as they did the soule of *Lazarus*) into thy heavenly *Kingdome*. And as the time of my departure shall approach neere vnto mee: so grant, O Lord, that my soule may draw neerer vnto thee: and that I may joyfully *commend my soule into thy hands*, as into the hands of a loving Father, and mercifull Redeemer: and at that instant, *O LORD graciously receiue my spirit*. All which that I may doe, assist me. I beseech thee, with thy grace, and let thy holy Spirit continue with mee *vnto the end*,

Matth. 25, 4. Matt. 12, 11. Apoc. 19, 8. Apoc. 19, 7. Ieh. 17, 22.

Zach. 3, 2. Ps. 22. 20, 21.

Matt. 18, 8. Heb. 1, 14. Luke 16, 22. Matt. 8, 11. Luke 23, 18. Ephes. 1, 10. Acts 15, 11.

Psalm. 31, 4.

Act. 7, 59.

and *in the end*, for Iesus Christ his sake thy Sonne, my Lord, and onely Saviour: In whose name I giue thee thy glory, and begge these things at thy hand, in that Prayer which Christ himselfe hath taught me, saying: *Our Father, &c.*

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the Children of God are weakest) the Satan makes the *greatest flourish* of his strength: and assayles them with his strongest temptations. For hee knoweth, that either he must now or never prevaile; for if their soules once get to Heaven, hee shall never vexe nor trouble them any more: and therefore hee will now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse sinnes* which ever they committed, and the *Iudgements* of God, which are due vnto them, thereby to driue them, if hee cā, to despaire; which is a grieveouser sinne then *all* the sinnes that they committed, or he can accuse them of.

a *Satās first Stratagemeine time of death.*

If Sathan a *therefore trouble thy Conscience more towards thy death, then in thy life time.*

1. Co

1. Confesse thy sinnes vnto God not onely in generall, but also in particular.

2. Make *satisfaction* vnto those men who thou hast *vvronged*, if thou bee able. And if thou doest injuriously or fraudulently *detaine* or *keepe* in thy *possession any lands* or *goods*, that of right doe belong to any *vviddovv* or *fatherlesse childe*, presume not, as thou tendrest thy soules health, to looke *Christ* the *righteous Iudge* in the face, vnlesse thou doest first make a *restitution* therof to the right *owners*: for the b *Lavv of God*, vnder the penaltie of his *curse* requireth thee *to restore vvhatsoever vvas given thee to keepe, or vvhich vvas committed to thy trust, or vvhatsoever by robbery, or violent oppression thou tookest from thy neighbour: vvith a fift part for amends added to the principall.* And vnlesse that like c *Zacheus* thou doest make *restitution of such goods & lands*, according to Gods Law, thou canst never truely repent; and without true repentance thou canst never bee saved. But though by the temptation of the Diuell thou hast done *vvrong* and *injurie*; yet if thou doest *truely repent*, and make *restitution* to thy power, the Lord hath promised to bee mercifull vnto thee, to heare the Prayers of his faithfull *Ministers* for thee, to *forgiue thee thy trespasse* and sinne, and to receiue

The defeature.

b *Lev. 6, 2, 3, 4, &c. Numb. 5, 6, 7, 8. Non remittitur peccatum, nisi restituatur ablatum.* c *Luke 19, 8, 9. Ezech. 15, 3, 12, 16, Mich. 6, 10, 11. Luke 13, 1, Ier. 18, 7. Act. 2, 38. and 8, 22. 1. Pet. 3, 9.*

Gen. 20, 7. Iam. 5, 14, 15, 16. Lev. 5, 6, 7.

thy *soule* in the *merits of Christs bloud*, as a *Lambe* without *blemish*.

3. Aske God for Christ his sake *pardon* and *forgiueneſſe*. And then theſe troubles of mind are no *diſcouragements*, but rather *comforts*; *exerciſes*, not *punishments*. They are *aſſurances* vnto thee, that thou art in the right way; for *the way to Heauen is by the gates of hell*: that is, by ſuffering *paines* in the *body*, and ſuch *doubtings* in the *mind*: that thy eſtate in this life being every way made *bitter*, the joyes of eternal life may reliſh vnto thee better and more ſweet.

Sathans ſecond aſſaults.

If Sathan tell thee that thou haſt no faith, becauſe thou haſt no feeling; meditate,

The Chriſtians encounter.

1. That the *trueſt faith* hath oftentimes the *leaſt feeling*, & *greateſt doubts*; but ſo long as thou hateſt ſuch doubtings, they ſhall not be laid vnto thy charge; for they belong to the *flesh*, from which thou art *diuorced*. VVhē thy fleſh ſhall *perish*, thy weake inward man, which *hates* them, and *loues* the *Lord Ieſus*, ſhall bee ſaued.

Pſalm. 7,19. Matt. 9,24. Matt. 17, &c. Matt. 14,31. Iob 35, 19. Matt. 17,20.

2. That it is a *better faith* to beleiue without *feeling*, then with feeling. The leaſt faith (ſo much as a *graine of Muſtardſeed*, ſo much as is in an *infant baptized*) is enough to ſaue the ſoule which *loveth* Chriſt, & *beliveth* in him.

3. That the Child of God, which

deſi-

desireth to feele the assurance of Gods favour, shall haue his *desires*; when God shall see it to bee for his good: for God hath promised to giue them the *VVater of life*, who thirst for it. VVee haue an example in Master *Glover* the holy Martyr, who could haue no *comfortable feeling* till he came to the *sight* of the *Stake*; and then cryed out, and clapped his hands for joy to his friends, saying, *O Auditors, hee is come, hee is come*: meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure, be strong, and hee shall comfort thine heart.*

Matth. 10, 14. Apoc. 2, 6. Isa. 55, 1.

Fox Act. Monum Fol. 1555. *in the last Edition.*

If Sathan shall aggravate vnto thee the greatnes, the multitude, and hainousnesse of thy sinnes, meditate:

Psalm. 27, 16.

Sathans 3 assaults.

1. That vpon true repentance, it is as easie with God to forgiue the greatest sinne, as the least, and hee is as willing to forgiue many, as to pardon one; And his mercy shinneth more in pardoning *great sinners*, then *small offenders*: as appeares in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And *vvhere sinne most aboũded, there doth his grace rejoyce to abound much more.*

The Encounter. 1, Tim. 1, 15.

Rom. 5, 20.

2. That God did never forsake any man, till that man did first forsake God; as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Iudas*, &c.

3. That God calleth *all*, even those sinners who are *heavie laden with sinne*, and that he did *never deny* his mercy to any sinner that asked his mercy with a penitent heart. This the Historie of the Gospell witnesseth: There came vnto Christ all sorts of sicke sinners: the *blind*, *halt*, *lame*, *lepers*; such as were sicke of *palsies*, *dropsies*, *bloudy fluxes*; such as were *Lunaticke*, and possessed *with vncleane spirits*, and *Devils*: Yet of all those not one, that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found; were his *sinne* never so *great*, were his *disease* never so *grievous*. Nay, hee *offered* and gaue his mercy to many who never asked it, (being mooved onely with the *bowels* of his owne *compassion*, and the sight of their *misery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38 yeares sicke. If hee thus willingly gaue his mercy to them that did not aske it, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy vnto thee, who dost so *earnestly pray* for it *with teares*? and dost, like the poore *Publicane*, so *heartily knock* for it with *penitent fists* vpon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*; in

Mat. 11,28.

Iohn 5, 14. *Luke* 7,13. *Isa.* 56,1. *Rom.* 10,20.

the name & mediation of *Christ*, for whose sake he hath promised to *grant whatsoever wvee shall aske of him*: as sure as God is true, hee vvill not. Though *Nineveh* sinnes had provoked the Lord to send out his sentence against them, yet vpon their repentance hee recalled it againe, and spared the Citie: how much more if thou likewise repentest, will hee spare thee: seeing his sentence is not yet gone forth against thee? If he deferred the *Iudgement* all *Ahabs* dayes, for the *externall* shew onely which he made of humiliation; how much more will he cleane turne away his *vengeance*, if thou wilt *vnfainedly* repent of thy sinne, and returne vnto him for grace and mercy?

Ioh. 14, 14.

Novit Dominus mutare sententiã, si tu noveris emendare vitã. *Aug. in Ps.* 50.

Hee offered his mercy vnto *Cain* (who murthered his innocent brother) *If thou dost vvell, shalt thou not bee accepted?* As if he should haue said, If thou wilt leaue thy envy & malice, & offer vnto me from a faithfull & contrite heart, both *thou* & thine *Oblation* also shall bee acceptable vnto me. And to *Iudas* (that so treacherously betrayed him) in calling him *Friend*, a *sweet* appellation of *loue*; & vvhen *Iudas* offered, hee willingly *consented* with that *mouth* (*vvherein never vvas found guile*) to kisse those dissembling lips, *vnder vvhich lurked the poyson of Aspes*. Had *Iudas* apprehended

Gen. 4, 2.

Matt. 26, 50. 1, *Pet.* 2, 22. *Psalm.* 140. 3. *Mat.* 26, 50.

this word *friend*, out of the mouth of Christ, as a *Benhadad* did the word *Brother* from the mouth of *Abimelech*, doubtlesse *Iudas* should haue found the *God of Israel* more merciful then * *Benhadad* found the *King of Israel*. But God was more displeased with *Cain* for *despairing* of his *mercy*, then for *murthering* his *Brother*: and with b *Iudas* for *hanging himselfe*, then for *betraying* his *Master*: in that they would make the *sinnes of mortall* men greater then the infinite *mercy* of the *eternall God*: or as if they could be more *sinfull* then God was *mercifull*: Whereas the least droppe of *Christs bloud* is of more merite to procure Gods mercy for thy *salvation*, then all the sinnes (that thou hast committed) can bee of force to provoke his wrath to thy *damnation*.

c *If Sathan shall suggest, that all this is true of Gods mercy, but that it doth not belong vnto thee, because that thy sinnes are greater then other ment, as being sins of knowledge, and of many yeares continuance, and such as vvhereby others haue bee vndone: and all (for the most part) committed vvillfully and presumptuously against God and thy conscience. And therefore though hee vvill be mercifull vnto others, yet hee vvill not be mercifull vnto thee*; meditate:

1. That many (who are now in heaven

a 1 Kj. 20, 32, 33.
* Verse 31.
b *Iudæ non tam scelus quam desperatio fecit penitus interire. Aug. lib. de util. pœnit.* Scelera tior omnibus, O *Iuda* extitisti, quem non pœnitentia duxit ad Dominum, sed desperatio traxit ad laqueũ. *Leo.*
c *Sathans fourth assault.*

The Encounter.

even most blessed and glorious saints committed in the same kind (when they lived on earth) as great and greater sinnes then euer thou hast committed, and continued (before they repented) in those sinnes as long as ever thou hast done. As therefore all their sinnes, and the continuance in them, could not hinder Gods mercy, vpon their repentance, from forgiving their sinnes, & receiuing them into *fauour*: no more shall thy *sinnes* & *continuance* therein, hinder *him* from being mercifull vnto *thee, if thou dost repent as they did*: yea vpon thy *repentance*, every one of their examples is a pledge that hee will doe the same vnto thee that he did vnto them. For as the *least sin*, in *Gods Iustice*, without Repentance, is *damnable*, so the *greatest sinne*, vpon Repentance, is (in his *Mercy*) *pardonable*. Thy *greatest* and inveterat est sinnes are but the sinnes of a *Man*: but the least of his *mercies* is the mercy of *God*. Because thou knowest thine owne sins, thou doubtest whether they shall bee pardoned, Marke how this doubtfull case is resolved by God himselfe. Many in *Isaies* dayes thought (as thou dost) that they had continued so long in sinne, that it was *too late* for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them;

1, *Tim.* 1, 16.

Esa. 55, 6, 7, 8. *Seeke ye the Lord vvhileſt he may be found: call ye vpon him vvhileſt hee is neare.* As if hee had ſaid; VVhileſt *life laſteth*, and my *VVord is preached*, I am neare to be found of all that ſeeke me, and pray vnto me: The people reply: But we (O Lord) are grievous ſinners, and therefore dare not preſume to call vpon thy Name, or to come neare thine Holineſſe. To this the Lord anſwereth: *Let the vvicked forſake his vvay; and the man of iniquity his thoughts: and let him returne vnto mee, & I vvill haue mercy vpon him, & bee his God, and I vvill pardon him aboundantly.* But we would thinke (ſay the people) that if our ſinnes were but ordinary ſinnes, this promiſe of *mercy* might belong vnto vs. But becauſe our ſinnes are ſo great, & of ſuch *long continuance*, therefore wee feare, leaſt when we appeare before God, hee will *reject* vs. To this GOD anſwereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your vvayes* (of pardoning) *my vvayes: for as the heavens are higher then the Earth, ſo are my vvayes higher then your vvayes, & my thoughts then your thoughts.* If therefore everie ſinner in the world were a world of ſuch ſinners as thou art: doe thou but (yet what God bids thee) *Repent* and *Believe*; & the blood of *Ieſus Chriſt* being the *Blood* of God, *vvill*

cleanſe

leaſe both thee & thē frō all your ſinnes. *Acts* 20, 28. 1, *Ioh.* 1, 7.

2. That as God did foreſee all the ſinnes which the world did commit, and yet all thoſe could not hinder him from *loving the vvorld*, ſo *that* *Ioh.* 3, 16. *he gaue his onely begotten Sonne to the death to ſaue as many of the vvorld as would belieue and repent:* much leſſe ſhall thy ſinnes (being the ſinnes of the leaſt number of the world) be able to hinder God from loving thy ſoule, and forgiving thy ſinnes, if thou doſt *Repent and belieue.*

3. That if hee loved thee *ſo dearely* (when thou waſt his *enemy*) that hee payed for thee *ſe deare* a price, as the ſpilling of his *Heart-bloud*: how can hee now but bee gracious vnto thee, when to ſaue thee, will coſt him but the caſting of a gracious looke vpon thee? Looke not thou therefore to the *greatneſſe* of thy ſinnes, but to the *infiniteneſſe* of his mercy, which is ſo ſurpaſſing great, that if thou putteſt all thine *ovvne* grievous ſinnes together, and addeſt vnto thoſe the ſinnes of *Cain* & *Iudas*, & putteſt vnto them all the ſinnes of all the Reprobates in the world; (doubtleſſe it would be a *huge* heape;) yet compare this huge heape with the *infinite mercy* of God, and there will be no more comparison betvvixt them, then betvvixt the leaſt *Mole-hill*, and the greateſt *Mountaine* in a Countrey. The *cries* *Rom.* 8, 13.

of the

of the grievouſeſt ſinne that ever we reade of, could never reach vp higher then vnto Heaven, as the crie of the ſinnes of Sodom: but the mercy of God (ſaith David) reacheth vp higher then the heavens, and ſo overtoppeth, all our ſinnes. And if his mercy bee greater then all his vvorkes, it muſt needs bee greater then all thy ſinnes. And ſo long as his mercy is greater then the ſinnes of the whole world, doe thou but repent, there is no doubt of pardon.

Gen. 19, 31. Pſalm. 108, 4. Pſalm. 145, 19.

Sathans firſt aſſault.

If Sathan ſhall object, that thou haſt many times vovved to repent, & haſt made a shevv of repentance for the time, and yet didſt fall to the ſame ſins againe, and againe, and that all thy repentance vvas but fained and a mocking of God. And that feeling thou haſt ſo often broken thy vovv, therfore God hath vvithdravvne his mercy, and hath changed his loue, &c. meditate;

The Encounter.

1. That though this were true (which indeed is hainous) yet it is no ſufficient cauſe why thou ſhouldeſt deſpaire, ſeeing that this is the common cauſe of all the children of God in this life, who vow ſo oft to forbeare ſome ſinne, till perceiving their weakeneſſe not able to performe it, they vow that they will vow no more. Their vovves ſhew the deſires of their ſpirituall man; their breakings, the vveakneſſe of their corrupt

flesh

sh *. And our *oft* slips to the same sinnes Christ foresaw, when hee taught vs to pray daily, *O Father, Forgiue vs our trespasses.* And why doth Christ enjoyne thee (who art but a sinfull man) *to forgiue thy* Brother *seuen times in a day, if he shall returne seuen times in a day*, and say, *It repenteth me?* but to assure thee, that he being the God of mercy, & goodnesse it selfe) will forgiue vnto thee thy [b] *Seuenty times seuen fold* sinnes a day, which thou hast committed against him, if thou returne vnto him by true repentance. The [c] *Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *fierie Serpents* in the wilderneſſe, to assure thee [d] that vpon thy teares of repentance, thou shalt be *recouered* by *faith in Christ*, as often as thou art wounded to death by sinne.

2. That thy salvation is grounded, not vpon the *constancy* of thine obedience, but vpon the [e] *firmeneſſe* of

* *I remember (saith Luther) that Staupitius was wont to tell me: Ego plusquã millies Deo vouí, &c. I haue more then a thousand times vowed vnto God, that I would amend my life, but I could neuer performe my vow. Henceforth I will make*

vnto thee, because I verily know that I cannot keepe it. Vnleſſe therefore God will bee mercifull vnto me for Christ his sake, and grant mee a bleſſed departure out of this wretched liſe, all my vowes and good workes will stand mee in no stead. This is the state of the dearest children of God in this life. Reade Luther *in Galat. Chap. 5.* a *Luc. 17. 3, 4.* b *Matt. 18. 21. 22. Numb. 21, 9.* d *Post lachrymas gemitusque graves clementia Christi Confestim ost oculos ante locanda tuos,* e *Iam. 1, 17. Rom 8, 28, Rom. 9. 11.*

Gods

Gods Covenant: Though thou wa-
rieſt with God, and the Covenant b-
broken on thy behalfe, yet it is firm
on *Gods part*; and therefore all is ſaf
enough, if thou wilt *returne*: for there
is no *variableneſſe vvith him*, *neither*
shadovv of change. Hee hath locked y
thy ſalvation & made it ſure in his
owne *vnchangeable purpoſe*; & hath
delivered to thy keeping the *Keyes*,
which are * *Faith* and *Repentance*; and
whilſt thou haſt *them*, thou mayeſt
perſwade thy ſelfe that thy ſalvation
is ſure and ſafe: For *vvhom God loveth*
he loveth to the end: and never repenteth
of beſtowing his loue on them who
repent and believe.

a Laſtly, *If Sathan ſhall perſvvade*
thee that thou haſt bene doubting a long
time, and that it is beſt for thee novv to
deſpaire, ſeeing thy ſinnes increaſe, and
thy judgement dravveth neare, medi-
tate:

1. That no ſinne (though *never ſo*
great) ſhould bee a cauſe to mooue
any Chriſtian *to deſpaire*, ſo long as
Gods mercy by ſo many *millions* of
degrees is greater; and that every
penitent, and believing ſinner hath
the pardon of all his ſinnes con-
firmed by the VVord and Oath of
God; *two immutable things, vvherein*
it is impoſſible that God ſhould lie. His
vvord b is, that at what *time ſoever*, a
ſinner, *vvhoſoever*, doth repent of
his

* By theſe keyes Peter opened heaven to himſelfe, & afterwards vnto the reſt of the Apoſtles vvith others. Luke 22 62. Luke 24, 47. &c. Ioh. 10, 21, & Ioh 13, 1. Rom. 11, 29. Rom. 8, 36.

a Sathan; ſixt aſſault.

b Heb. 6. 18. Ezech. 18, 22.

is sinnes, [c] *vvhatsoever*, (for both *me*, & *sinnes* & *sinners* are indefinite) *from the bottome of his heart, God vvill* [illegible] *foorth all his sinnes out of his remembrance, that they shall bee mentioned vnto him no more.* If we will not [illegible] his word (which God forbid we [illegible]ould doubt of) he hath given vs his [illegible]th: *As I liue I desire not the death of* [illegible] *vvicked, but that the vvicked turne* [illegible] *his vvay, & liue.* As if hee had said: [illegible]ill yee not belieue my word? *I svvear* by my life, that I delight not to [illegible]mne any sinner for his sinnes, but [illegible]ther to saue him, vpon his conversion and repentance. The Meditation [illegible]ereof mooved *Tertullian* to exclaime: *O hovv happy are vvee, vvhen God svveareth that hee vvill not our dãnation! Oh, vvhat miserable vvretches are vvee, if vvee vvill not belieue God, vvhen hee svvareth his truth vnto vs.* Listen, O drooping Spirit, whose Soule is assailed with waues of faithlesse despaire, how happie were it to see many like thee & *Hezechias*! *who mourne like Doues for the sense of sinne, & chatter like cranes and Svvallovves for the feare of Gods anger*, rather then to behold many, vvho die like *Beasts*, without any feeling of their *ovvne estate*, or any feare of *Gods* [illegible]*Vrath*, or *tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule; for if this

a D. King *of* London *his Lectures on* Ionah.

Ezech. 33. 27.

O foelices nos, quorum causa jurat Deus! O miserrimos nos si non Deo quidem juranti credimus, *Tertul. Isa.* 28, 14.

this earth hath any for whom Christ spilt his bloud on the Crosse, thou assuredly art one. Cheere vp therefore thy selfe in the *Allsufficient* Attonement of the bloud of the Lambe, which *speaketh better things then that of Abel.* And pray for those who never yet obtained the grace to haue such a sense and detestation of sinne. Thou art one indeed for whom Christ dyed; & for whom a *wounded* spirit (judging rather according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly *reigne* with him, as now thou doest *suffer* with him: for *Yea*, and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulity* and *impenitency*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. The vnfained desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Heb. 12, 24.

Matt. 27, 46.

2. Tim. 2, 11. 2. Cor. 1, 20.

Apoc. 3, 14. Heb 6, 6.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the very *agony* of *death*, God will so assist thee with his Spirit, that when *Sathan* shoketh for the greatest victory, hee shall receiue the *foulest* foile; yea, when the *eyestrings* are broken,

that

thou canst not see the light, Je-
Christ will appeare vnto thee to
nfort thy Soule, and his *holy* An-
will carry thee into his *heavenly*
ingdome. Then shall thy friends be-
d thee, (like *Manoahs* Angell)
ing wonders indeed, when they
ll see a *fraile man* in his *greatest*
eakenesse (by the meere assistance
Gods Spirit) overcomming the
ngth of sinne, the *bitternesse* of
ath, and all the *powver* of Sathan; &
the *fire* of *Faith*, & *perfume* of
ayer, ascend vp with *Angels* victo-
ully into heaven.

Admonition to them vvho come to visit the sicke.

Hey who come to visit the sicke,
must haue a speciall care not to
nd *dumbe* & *staring* in the sicke
sons face, to disquiet him, nor yet
speake *idly*, and to aske *vnprofitable*
stions, as most doe.

If they see therefore that the sicke
ty is like to die, let them not dis-
mble, but lovingly and discreetly
monish him of his weakenesse, and
prepare for eternall life. One
ure vvell spent when a mans life is
most out-spent, may gaine a man
e assurance of eternall life. Sooth
m not with the vaine hope of *this*
fe, least thou betray his Soule to

Luke 19,34.

eternall Death. Admonish him pl[illegible]nely of his estate, & aske him brie[illegible] these, or the like Questions.

Questions to bee asked of a sicke me[illegible] that is like to die.

DOest thou believe that Almigh[illegible] God, the Trinity of Persons in v[illegible]nity of Essence, hath by his povve[illegible] made heaven and earth, & all thing[illegible] therein? and that hee doth still by h[illegible] *Divine providence* governe the same so that nothing comes to passe in th[illegible] *vvorld*, nor to *thy selfe*, but what *his di[illegible]vine hand and counsell hath determine[illegible] before to be done?*

2. Doest thou confesse, that thou hast transgressed and broken the ho[illegible]ly *Commandements* of Almighty Go[illegible] in *thought, vvord*, and *deed?* And ha[illegible] deserved for breaking his *holy lavve[illegible]* the *Curse of God*, which containeth [illegible] *the miseries of this life*, and *everlasting torments* in hell fire, when th[illegible] life is ended, if so be that God shou[illegible] deale with thee according to thy *de[illegible]serts?*

3. Art thou not sorry in thy hea[illegible] that thou hast so broke his Lawes, & neglected his Service, & worshippe[illegible] and so much followed the world, and thine owne vaine pleasures? And wouldest thou not lead a holier life, if thou wert to begin againe?

4. Doe[illegible]

4. Doest thou not from thy heart desire to be reconciled vnto God in *Iesus Christ*, his blessed Son, thy *Mediator*, who is *at the right hand of God in heaven, now appearing for thee in the sight of God*, and *making requests vnto him for thy* Soule? *Rom. 8,35. Heb. 9, 24.*

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*: *Saints*, or *Angels*, believing not *Iesus Christ the onely Mediator of the New Testament*, is able *perfectly to saue them that come vnto God by him, seeing he ever liveth to make intercession for them*? And wilt thou with *David* say vnto Christ, *whom haue I in heaven but thee? And there is none vpon earth that I desire beside thee*? *Heb. 9, 11. 1. Tim. 2, 5. Heb. 7, 25. Psal. 73, 25.*

6. Dost thou confidently believe, and hope to be saved by the *onely merit* of that bloudy death and passion, which thy Saviour *Iesus Christ* hath offered for thee? not putting any hope of salvation in thine *owne merits*, nor in any *other meanes* or creatures? Being assuredly perswaded, that *there is no salvation in any other*; and *that there is no other name vnder Heaven, whereby thou must be saved*? *Act. 4, 12. Act. 10, 43.*

7. Dost thou heartily *forgive* all wrongs, or offences done or offered vnto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) *aske forgive-* *Esa. 26, 29.*

neſſe of them whom thou haſt grie-
vouſly wronged in word or deed?
And doſt thou caſt out of thy hear
all *malice* and *hatred*, which thou haſt
borne to any body: that thou mayeſt
appeare before the face of Chriſt
(the Prince of *peace*) *in perfect loue &*
charity?

Eſa. 9,6. *Heb.* 12,24.

8. Doth thy conſcience tell thee of
any thing, which thou haſt wrong-
fully taken, and doſt ſtill with-hold
from any *widdowe* or *fatherleſſe child-*
dren, or from any other perſon whō-
ſoever; Be aſſured, that vnleſſe thou
ſhalt *reſtore* (like *Zacheus*) theſe goods
and lands (if thou bee able) thou canſt
not truly *repent*; and without true re-
pentance, thou canſt not bee *ſaued*,
nor looke Chriſt in the face, when
thou ſhalt appeare before his iudge-
ment-ſeat.

9. Doeſt thou *firmely believe* that
thy *body* ſhall be raiſed vp out of the
Graue, at the ſound of the laſt *Trum-*
pet? And that thy body and ſoule ſhall
bee vnited together againe in the re-
ſurrection day, to appeare before the
Lord Ieſus Chriſt: and thence to go
with him into the kingdome of Hea-
ven, to liue in everlaſting Bliſſe and
glory?

If the ſicke party ſhall anſwer
to all theſe queſtions like a faith-
full Chriſtian; then let all who are
preſent, joyne together and pray

him, in these or the like words:

A Prayer to bee said for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giver of Life, and to whom *belongs the issues of death:* wee thy children here assembled, doe acknowledge, that (in respect of our manifold sinnes) wee are not worthy to aske any blessing for our selues at thy hands, much lesse to become suiters to thy *Majestie* in the behalfe of others: yet because *thou hast commanded* vs to pray one for another, *especially* for the *sicke*, and hast promised that *the prayers of the righteous shall availe much with thee*: in the *Obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promise*, wee are bold to become humble suiters into thy divine Majestie, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the *chastisement* of thine owne fatherly hand. VVee could gladly wish the *restitution* of his health, and a longer *continuance* of his life and Christian *fellowship* amongst vs: but for as much as it appeareth (as farre as we can discerne) that thou hast appointed by this *visitation*, to call for him out of this mortall life: we submit our *wills to thy blessed will*, and humbly

Iam. 5.

bly intreat for *Iesus Christ* his sake, & the merits of his bitter Death & passion (which he hath suffered for him) that thou wouldest pardon and forgiue vnto him *all his sinnes*; as well that wherein hee was *conceiued* and *borne*, as also all the offences & transgressions which ever since to this *day* & *houre* hee hath committed in *thought*, *word* and *deed* against thy diuine Majesty. Cast them behinde thy backe, *remoue them as farre from thy presence, as the East is from the West*; blot them out of thy remembrance; lay them not to his charge; wash them away with the *Bloud* of *Christ*, that they may no more bee seene, and deliver him from all the Iudgements which are due vnto him for his sinnes, that they may never trouble his Conscience, nor rise in Iudgement against his Soule, and *impute vnto him the righteousnesse of* Iesus Christ, whereby hee may appeare *righteous* in thy sight. And in this extremitie at this time, wee beseech thee looke downe from Heaven vpon him with those eyes of grace and compassion, wherewith thou art wont to looke vpon thy children in their affliction and miserie. Pittie thy wounded *Servant*, like the good *Samaritans*. for here is a sicke *Soule* that needeth the helpe of such an *heavenly Physician*. *O Lord increase his faith*

Psalm. 103, 12.

faith, that hee may beleeue that *Christ* died for him, and that his bloud cleanseth him from all his sinnes: and either *asswage* his *paine*, or else *increase* his *patience*, to indure thy blessed will and pleasure. And (good Lord) lay no more *vpon him*, then thou shalt enable him to beare. *Heaue* him vp vnto thy selfe, with those *sighs* & *groanes* which cannot bee expressed. Make him now to feele what is the hope of his *Calling*: & what is the exceeding *greatnes* of thy *Mercy* & power towards them that beleeue in thee. And in his *weakenesse*, O Lord, shew thou thy *strength*. Defend him against the *suggestions* & *temptations of Satan*, who (as hee hath all his life time) will now in his weakenesse especially, seeke to *assaile* him, and to devoure him. O *saue* his *soule*, and *restraine Satan*, and command thy *holy Angels* to be about him, to aide him, and to chase away all evill and malignant Spirits farre from him. Make him more and more to loath this world, and *desire to be loosed, and to bee with Christ*: And whē that *good houre* and time shall come, (wherein thou hast determined to call for him out of this present life) giue him grace *peaceably* and *joyfully* to yeeld vp *his soule into thy mercifull hands*. And doe thou receiue him into thy mercy, & let thy *blessed Angels* carry him into

thy kingdome. Make his *last houre* his *best houre*, his *last words* his *best words*, and his *last thoughts* his *best thoughts*. And when the sight of his *Eyes* is gone, and his *Tongue* shall faile to doe his office, grant (O Lord) that his Soule may (with *Stephen*) behold *Iesus Christ* in heaven ready to receive him: and that thy Spirit within him may *make requests for him, with sighs which cannot bee expressed.* Teach vs *in him* to read and see our *owne end* and *mortalitie*, and therefore to bee carefull to prepare our selues for our last ends, and put our selues in a readinesse against the time that thou shalt call for vs, in the like manner. This, Lord, wee recommend this our deare Brother, (or Sister) thy sicke servant, vnto thy eternall grace and mercy, in that Prayer, which *Christ* our Saviour hath taught vnto vs, saying,

Rom. 8. 26.

Our Father which art in heaven, &c.

Thy Grace, O Lord Iesus Christ, thy loue, O heauenly Father, thy comfort & consolation, O holy Spirit, be with vs all, and especially with this thy sicke servant, to the end, and to the end. Amen.

Let them read often vnto the Sicke some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of *Iob*.

The

The 14. and 19. Chapters of *Iob.*
The 34. Chapter of *Deuteronomy.*
The two last Chapters of *Ioshua.*
The 17. Chapters of the first of *Kings.*
The 2. 4. and 12. Chapters of the second of *Kings.*
The 38. 40. and 65. Chapters of *Isaiah.*
The History of the Passion of Christ.
The 8. Chapter to the *Romans.*
The 15. Chapter of the first Epistle to the *Corinthians.*
The 4. of the first Epistle to the *Thessalonians.*
The 5. Chapter of the second Epistle of *Paul* to the *Corinthians.*
The first and last Chapters of Saint *Iames.*
The 11. and 13. to the *Hebrewes.*
The first Epistle of *Peter.*
The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke party to wait upon God, by *Faith* and *Patience*, till he send for him; & praying the Lord to send them a joyfull meeting in the Kingdome of *Heaven*, & blessed *Resurrection* at the last day. They may depart at their pleasure in the peace of God.

Consolations against impatiency in sickneſſe.

IF in thy ſickneſſe by extremity of paine thou bee driven to impatiency, meditate:

1. That thy *ſinnes* haue deſerued the *paines of hell*: therefore thou mayeſt with greater patience endure theſe *fatherly corrections*.

2. That theſe are the *ſcourges* of thy heauenly *Father*, & the rod that is in his hand. If thou didſt ſuffer with reuerence being a *child*, the correction of thy *earthly parents*; how much rather ſhouldeſt thou now ſubiect thy ſelfe (being the *Child* of God) to the chaſtiſement of thy *Heauenly Father*, ſeeing it is for thine *eternall* good? Heb. 12. 9.

3. That Chriſt ſuffered in his ſoule & body a *farre grieuouſer* paines for thee; therefore thou muſt more willingly ſuffer his bleſſed pleaſure for thine owne good. Therefore (ſaith Peter) b *Chriſt ſuffered for you, leauing you an example, that ye ſhould follow his ſteps.* And, *Let vs,* c (ſaith Saint Paul) *runne with joy the race that is ſet before vs, looking vnto Ieſus, the Author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſſe, &c.* a Vir dolorum. Iſa. 53. 3. b 1. Pet. 2. 21. c Heb. 12. 1, 2.

4. That theſe afflictions which now you

ou suffer, *are none other but such which are accomplished in your brethren that are in the world*, as witnesseth Peter. Yea, Iobs afflictions were farre more grievous. There is not one of the *Saints*, which now are at *rest* in heavenly Ioyes, but endured as much as you doe, before they * went thither: Yea, many of them willingly suffered all the torments that Tyrants could inflict vpon them, that they might come to those heavenly joyes, whereunto you are now called. And you haue a promise that the b *God of all grace, after that you haue suffered a while, will make you perfect, establish, strengthen, and settle you.* And that God of his fidelity *will not suffer you to be tempted aboue that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.*

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it *began*. *Thirtie eight yeares* were appointed to the *sicke* man at *Bethesdaes* poole. *Twelue yeares* d to the VVoman with the bloudy issue. e *Three Moneths to Moses*: *Tenne dayes tribulation to the Angell* of the Church of *Smyrna*; *three dayes* g *plague to David*. Yea the number of the godly mans tears are *registred in Gods booke*, and the quantitie kept in his *Bottle*.

a 1. Pet. 5, 9.
* S. Remissus Cum quotannis gravi morbo tentaretur à Deo, doluit quod vno anno liber esset, a fi à Deo tunc desertus fuisset, vit. Patr. c. 2, 8.
b 1 Pet. 5, 10. 1, Cor. 10, 13.
c Ioh. 5, 5.
d Mat. 9, 20.
e Exod. 12.
f Apoc. 2, 10.
g 2, Sa. 24, 13. Psalm. 56, 8.

The

Modicum & videbo vos. Ioh. 16. 16.

The time of our troubles (saith *Christ*) is but a *modicum*, Gods anger lasts but a *moment* (saith * *David*.) A *little season* (saith *d the Lord: and therefore calls all the time of our paine, but the houre of *sorrow*. *David* † (for the swiftnesse thereof) compares our present troubles to a *Brooke*: & *Athanasius* to a *Shoure*. Compare the *longest misery* that man indures in this life, to the *eternity of heavenly joyes*, and they will appeare to bee nothing. And as e the sight of a *Sonne* safe *borne* makes the *Mother* forget all her former deadly paine: so the sight of Christ in Heaven, who was *borne for thee*, will make all these pangs of *death* to bee quite forgotten, as if they had never beene; like *Stephen*, who, as soone as he saw *Christ*, forgot his owne *wounds*, with the horrour of the *graue*, and terror of the *stones*; and sweetly yeelded his *soule* into the hands of his *Saviour*.

* Psal. 30. Apoc. 6, 11.
d Ioh. 16.
† Psal. 119. 7. Nubecula est, cito transibit.
e Ioh. 16, 22.

Acts 7.

Forget thine owne paine, thinke of *Christs wounds*: f *Bee faithfull unto the death, and hee will giue thee the Crowne of eternall life.*

f Apoc. 2, 10.
g Ioh. 2, 10.

6. That you are now called to *Repetition* in Christs Schoole: to see how much *Faith*, *Patience*, & *Godlinesse* you haue learned all this while: and whether you can (like g *Iob*) receiue at the hand of God *some evill*, as well as you haue hitherto *received* a great deale

le of *good*. As therefore you haue ayes prayed, *Thy vvill be done*, so not now *offended* at this which is e by his *holy vvill*.

7. d That *all things shall vvork toge- for the best to them that loue God: much that neither death, nor life, nor gels, nor Principalities, nor povvers, shall be able to separate vs from the of God, vvhich is in Iesus Christ our d*. Assure your selfe, that every *pāg* prevention of the *paines* of Hell; ry respite, an *earnest* of Heavens st. And how many *stripes* doe you eeme Heaven worth? As your life th beene a *Comfort* to others: so e your friends a *Christian example* die, & deceiue the Divell as *Iob* d. It is but the *Crosse of Christ* sent fore, to *crucifie* the loue of the World in *thee*; that thou mayest goe ternally to liue with Christ, who as *crucified for thee*. As thou art herefore a true *Christian*, take vp like *Simon* of *Cyrene*) with both hy armes, his holy *Crosse*, carry it af- er him vnto him: thy paines will hortly *passe*, thy joyes shall never passe away.

d *Rom.* 8, 28. 38, 39.

Morbus non malis adnumerandus, quia multis utiliter accidit, *Basil. in Hexam.* Morbus est utilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare, *Nazia. ad Philagriū.*

Consolations against the feare of Death.

IF in the time of thy *sicknesse* thou findest thy selfe *fearefull* to *die*; meditate:

1. That

1. That it argueth a *dastardly* mind to feare that which is *not* for in the *Church of Christ* there is no *death*, *Isay* 25.7.8. And, *Whosoever liveth and believeth in Christ, shall never die*, *Iohn* 11.26. Let them feare Death, who liue without Christ. Christians die not; but when they please God, they are like *Enoch*, translated vnto God. Their paines are but *Eliahs fiery Chariot* to carry them vp to heaven: or like *Lazarus* sores, sending them to *Abrahams bosome*. In a word, if thou bee one of them, that, like *Lazarus*, *loves Iesus, thy sicknes is not vnto death, but for the glory of God*: who of his loue changeth thy *liuing death* to an *everlasting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed *willingly*, (when they might haue liued) in hope of the *immortalitie* of the Soule; wilt thou being trained so long in *Christs Schoole*, (& now called to the *Marriage-Supper* of the blessed *Lambe*, *Apoc.* 19.7.) be one of those *Guests* that refuse to goe to that *joyfull banquet*? God forbid.

Gen. 5, 24. *2. Kin.* 2.11.12. *Luke* 16.22.

Iohn 11.4.

2. Remember that thy abode here, is but the *second degree* of thy life: for after thou hadst *first liued nine moneths in thy mothers wombe*, thou wast of necessity driven thence, to liue here in a *second degree* of life. And when that number of *Moneths*, which

Iob 14.5.

God

God hath determined for his life, are expired; thou must likewise leaue this, and passe to a *third degree* in the other world, which never ends. Which to them that liue and die in the Lord, surpasseth as farre this kinde of life, as this doth that which thee liues in his *mothers vvombe*. To this last & excellentest *degree* of life, through this doore, passed *Christ* himself, and all his *Saints* that were before *thee*: and so shall all the rest after them and *thee*. VVhy shouldest thou feare that which is common to all *Gods Elect*? VVhy should that bee vnrouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

Mors præsentis vitæ exitus & introitus melioris. *Ber.* in Ep. ad R6.

3. Consider that there are but *three* things that can make *Death* so feare-full vnto thee, first, the losse thou hast *thereby*: secondly, the *paine* that is *therein*: thirdly, the terrible *effects* which follow after: All these are but false *fires*, and causlesse *feares*. For the first, if thou leavest here *vncertaine goods*, which *Thieues* may *rob*; thou shalt finde in Heaven a *true Treasure*, that can never be taken away: these were but lent thee, as a *Stevvard* upon accounts, those shall be *given* thee as thy *reuvard* for ever. If thou

Mat. 6, 19, 20.

thou leavest a *loving vive*, thou shalt be maried to *Christ*, which is more *louely*: If thou leavest *Childrē* & *Friēds*, thou shalt there finde all thy *Religious* Ancestours, and Children departed; yea, *Christ*, and all his blessed *Saints* and *Angels*: and as many of thy Children as bee *Gods Children*, shall thither follow after thee. Thou leavest all *earthly possession*, *and an House of clay*, and thou shalt enjoy an *Heavenly inheritance* & *mansion of glory*, which is purchased, prepared, & reserved for thee. VVhat hast thou lost? Nay, is not death vnto thee *gaine*? *Goe home*, *goe home*, and wee will follow after thee.

Iob 14, 1.
2, Cor. 5, 1.

Secondly, for the *paine* in death; the feare of death more *paines* many, then the very *pangs* of death: for many a Christian dyes without any great *pangs*, or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the *vvord of God*, who hath promised in thy *vveaknesse to perfect his strength*, & *not to suffer thee to be tempted above that thou art able to beare*. And Christ will morthly turne all thy temporall *paines* to his *eternall joyes*.

Timor mortis ipsa morte pejor.

Heb. 6.19.
2, Cor. 12, 9.
1. Cor. 10, 13.

Lastly, as for the *terrible effects* which follow *after* death, they belōg not vnto thee, being a *Member* of *Christ*, for *Christ* by his death hath taken avvay the *sting* of death to the *faithfull*; so that now there is no *condemna-*

mnation to them that are in Christ Ie-sus. And *Christ* hath protested, that *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Hereupon the holy Spirit from Heaven saith, *Blessed are the dead that die in the Lord*; and that *from thenceforth they rest from their labours, and their vvorkes doe follovv them.* In respect therefore of the faithfull, *death is vvalloved vp into victory*, & his *sting*, which is *sin*, and the *punisment thereof*, is taken away by Christ. Hence death is called (in respect of our *bodies*) a *sleepe*, & *rest*: in respect of our *soules*, *a going to our heavenly Father*; *a departing in peace*; *a removing from this body to go to the Lord*; *a dissolution of soule and body to bee vvith Christ.* What shall I say? *Precious in the sight of the Lord is the death of his Saints.* These paines are but thy *throvves* and *travel* to bring forth *eternall life.* And vvho would not passe through Hell, to goe to Paradise? Much more through *death*? There is nothing *after death*, that thou needest feare; not thy *sinnes*, because Christ hath payed thy *ransome*; not the *Iudge*, for hee is thy loving *Brother*; not the *Graue*, for it is the *Lords bed*; not *Hell*, for thy *Redeemer* keepes the *keyes*; not the *Devill*, *Gods holy Angels pitch their tents about thee*, and will not leaue thee till

Rom. 8, 1.
Ioh. 5, 24.
1, Cor. 15.
1, Thes. 4.
Esa. 26.
Apoc. 14.
1, Ioh. 4, 1.
ἀπόλυσις ἐν εἰρήνῃ.
Luc. 3.
2, Cor. 5.
Phil. 2.
ἀνάλυσις.
Mors porta gloriæ, Gre. janua vitæ. Ber.

they bring thee to Heaven. Thou wast never nearer *Eternall life*: glorifie therfore Christ *by a blessed death*. Say chearefully, *Come Lord Iesus*, for thy servant commeth vnto thee: I am *vvilling*, Lord, helpe my *vveakneſſe*.

Seven ſanctified Thoughts, and mournefull ſighes of a ſicke man ready to die.

NOw for as much as God of his infinite mercy doth ſo temper our paine and ſickeneſſe, that we are not alwayes oppreſſed with extremity: but giues vs in the middeſt of our extremities ſome *reſpite*, to eaſe & refreſh our ſelues; thou muſt haue an eſpeciall care (conſidering how ſhort a time thou haſt either *for ever* to loſe or to obtaine Heaven) to make vſe of every breathing time, which God doth affoord thee; & during that little time of *eaſe*, to gather ſtrength againſt the fits of *greater anguish*. Therfore in theſe times of relaxation and eaſe, vſe ſome of theſe ſhort *thoughts* & *ſighes*.

The firſt Thought.

SEeing every man enters into this life in *teares*, paſſeth it in *ſvveat*, & ends it in *ſorrovv*, ah what is there in it that a man ſhould deſire to liue any

loo-

onger in it! O what a folly is it, that hen the *Mariner* roweth with all is force to ariue at the *vvished port*; nd that the *traueller* never resteth ill he comes to his journeys end, wee feare to descry our Port, and herefore would *put back* our Bark, to ee longer tossed in this continuall *empest*! we *vveep* to see our *journeys* nd, & therfore desire our journey be lengthened, that wee may bee more tired with a *foule* & *combersome* ay.

The spirituall Sigh thereupon.

O Lord, this life is but a troublesome Pilgrimage: *fevv* in dayes, *ut full* in euils: and I am weary of it, reason of my sinnes: Let me therefore (O Lord) intreate thy Majesty in his my *bed of sickneße*, as *Elias* did vnder the *Iuniper tree in his affliction*: *It is vvu enough, O Lord, that I haue lived long* in this valey of miserie: *take my ule into thy mercifull hands, for I am better then my Fathers.*

Gen. 47.9.

1. Reg. 19.4.

The second Thought.

THinke with what a *body of sinne* thou art loaden, what great *ciuill warres* are contained in a little *World*; the *flesh fighting against the Spirit*, *passion* against *reason*: *Earth* against *heaven*: & the world *vvithin thee* bā-

Rom. 7.24. Iam. 4.1. Gal. 5.17.

ding it selfe for the VVorld *without* thee; and that but one onely meane remaines to end this conflict, *Death*, which (in Gods appointed time) will separate thy *Spirit* from thy *flesh*, the *pure* & *regenerate part* of thy soule from that part which is *impure* & *unregenerate*.

Rom. 7.24.

The spirituall Sigh upon the second Thought.

OVVretched man that I am, *who shall deliver mee from the body of this death?* O my sweete Saviour Iesus Christ, *thou hast redeemed mee with thy precious blood:* & *because thou hast delivered my soule from sin, mine eyes from teares, & my feet from fallings* I doe here from the very bottom of my heart, ascribe the whole *praise* & *glory* of my salvation, to thy onely *grace* & *mercy*, saying (with the holy *Apostle*) *Thanks bee vnto God which hath given me the victory through our Lord Iesus Christ.*

2 Pet. 2. Apoc. 5. 9. Psalm. 116.8. 1. Cor. 15.57. Psalm. 145.

The third Thought.

THinke how it behooues thee to bee assured that thy soule is Christs: for *death* hath taken sufficient *pledges* to assure himselfe of thy *body*: in that *all* thy Senses begin already to die, saue onely the sense of *paine*; but

sith the *beginning* of thy beeing began with *paine*, marvell the lesse if the end conclude with *dolours*. But if those temporall *dolours*, (which onely afflict thy body) bee so painfull: O Lord: *VVho can endure the devouring fire? VVho can abide the everlasting burning?* Isa. 33. 14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ, the Sonne of the living God, who art the onely *Physician* that canst ease my *body* from paine; and restore my *Soule* to life eternall; put thy *Passion, Crosse*, and *Death*, betwixt my *Soule* and thy *Iudgements*, and let the merits of thy *Obedience* stand betvvixt thy Fathers *Iustice* and my *disobedience*, and from these *bodily paines* receiue my soule into thine everlasting peace: for I cry vnto thee with *Stephen*, *Lord Iesus receiue my spirit.* Act. 7. 59.

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner, then thy flesh would bee willing, to *Christ* and his heavenly joyes: Remember, that that worst is thy best hope. The worst therefore of death, is rather a helpe then a harme.

The ſpirituall Sigh vpon the fourth Thought.

O Lord Ieſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in *miſerie* flyeth vnto thy *Grace* for ſuccour & mercy; O ſound that *ſweet voice* in the eares of my Soule, which thou ſpeakeſt vnto the *penitent thief* on the *Croſſe*, *This day ſhalt thou bee with mee in Paradiſe*. For I, O Lord, doe (with the Apoſtle) from my Soule ſpeak vnto thee; *I deſire to bee diſſolved, and to be with Chriſt.*

Luke 23, 43.

The fift Thought.

THinke (if thou feareſt to die) *That in Mount Sion there is no death: for hee that believeth in Chriſt ſhall never die.* And if thou dareſt to liue, without doubt the *life eternall* (wherevnto this *life* is a *paſſage*) *ſurpaſſeth all.* There do all the faithfull departed (having ended their miſeries) liue with Chriſt in joyes; and thither ſhall all the godly which ſurviue, bee gathered out of their troubles, to enjoy with him eternall reſte.

Iſa. 25, 7, 8. Ioh. 11, 25.

The

The spirituall Sigh vpon the fift Thought.

O Lord thou seest the malice of Sathan, who (not contenting himselfe, *like a roaring lion*, all the *dayes* & *nights* of our life, to seeke our destruction) shewes himselfe most *busie*, when thy Children are *weakest* and *nearest* to their end. *O Lord reproue him*, and preserue my soule. He seekes to terrifie me with *death*, which my *sinnes* haue *deserued*; but let thy *holy Spirit* comfort my soule with the assurance of eternall life, which thy *Bloud* hath *purchased*: Asswage my *paine*, increase my patience, (and if it be thy blessed will) end my troubles: for my soule beseecheth thee with old blessed *Simeon*, *Lord now let me thy seruant depart in peace, according to thy Word.*

1. Pet. 5. 8.

Luke 2. 29.

The sixt Thought.

THinke with thy selfe, what a blessing God hath bestowed vpon thee *aboue many millions* of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the true *Christian Faith*, and to

bee buried in the *Sepulchre of Gods servants*; who all wait for the *hope of Israel*, the *raising* of their bodies in the *Resurrection of the Iust*.

Act. 26, 6, 7. Luke 14, 14.

The spirituall Sigh upon the first Thought.

O Lord Iesus Christ, *who art the Resurrection and the life, in whom whosoever believeth, shall liue though hee were dead, I believe that whosoever liveth & believeth in thee shall never die: I know that I shall rise againe in the Resurrection of the last day: for I am sure that thou my Redeemer livest: And though that after my death wormes destroy this body yet I shall see thee my Lord, and my God in this flesh.* Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundation of the world.*

Ioh. 11, 25, 26. Iob. 19, 25, 26. Matt. 25, 34.

The seventh Thought.

THinke with thy selfe how Christ endured for thee a *cursed death*, & the *wrath of God*, which was due vnto thy sinnes, & what terrible paine & cruel *torments* the *Apostles*

Gal. 3, 13. Lam. 1, 12.

and

and *Martyrs* haue voluntarily suffered for the defence of Christs Faith when they might haue *lived* by *dissembling* or *denying* him: how much more willing shouldest thou bee to depart in the *Faith* of *Christ*, having these *paines* to torment thee; and more meanes to comfort thee?

The Spirituall Sigh upon the 7 Thought.

O Lord, my sinnes haue deserved the *paines of Hell*, *and eternall death:* much more these *fatherly corrections*, wherewith thou doest afflict me. *But O blessed Lambe of God, which takest away the sinnes of the world, haue mercy upon me; and wash away all my filthy sins with thy most precious blood: and receiue my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my Spirit, thou hast redeemed mee, O Lord, thou God of truth.* Ioh. 1,29. Apoc. 5,1. Luke 23,4. Psal. 31,5.

The sicke person ought now to send for some godly and religious Pastor.

IN any wise remember (if conueniētly it may bee) to send for some godly and religious *Pastor*, not onely *to pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous* a *Prophet*, a Gen. 20,7. Ier. 18, 20, & 37,1. Ezech. 4,14. 1, Sam. 9,7, & 21,19, 22.

and b Elders of the Church) but also vpon thy confession, and vnfained repentance, to absolue thee of thy sinnes. For, as Christ hath given him a Calling, to c baptize thee vnto repentance for the remission of thy sinnes; so hath hee likewise given him a calling, and d power, and e authority, (vpon repentance) to absolue thee from thy sinnes. f I vvill giue thee the Keyes of the Kingdome of Heaven: and vvhatsoever thou shalt binde vpon earth, shall bee bound in Heaven; and vvhatsoever thou shalt loose on earth, shall bee loosed in Heaven. And againe, Verily I say vnto you, VVhatsoever yee binde on earth, shall bee bound in Heaven, and vvhatsoever yee loose in earth, shal bee loosed in heaven. And againe, Receiue yee the Holy Ghost, vvhosoever sins yee remit, they are remitted vnto them; and vvhosoever sinnes yee retaine, they are retained. This Doctrine was as anciēt in the Church of God, as Iob, for Elihu tels him, That vvhen GOD strikes a man vvith malady on his bed, so that his soule draweth neare the graue, and his life to the buriers: if there bee any messenger vvith him, or an Interpreter, one of a thousand, to declare vnto man his Reghteousnesse, then vvill hee haue mercy vpon him, &c. And answerable hereūto (saith Iames) If the sicke haue committed sinnes, vpon his repentance, & the prayers of the Elders) they shall

b Iam. 5,14, 15,16.
c Marc. 1,4. Act. 19,4.
d 1 Cor. 6,14.
e 2 Cor. 10,1.
f Matt. 16,19. Mat. 18,18.
Ioh. 20,21.
Iob 33, 13.
Iam 5, 17,18.

all be forgiven him: these haue povver to shut Heaven, and to deliver (the scandalous impenitent sinners) *to Sathan. For, the vveapons of their vvarfare are not carnall, but mighty through God, to cast dovvne,* &c. *and to haue vengeance in readinesse against all disobedience.* They haue the *Key of loosing*, therefore the *povver of absolving.*

The *Bishops* and * *Pastors* of the Church doe not forgiue sinne by any *absolute povver* of their owne (for so onely Christ their Master forgiveth sinnes) but *Ministerially*, as the *servants of Christ*, and *stevvards*, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they doe *declare* and *pronounce* either *publikely* or *privately*, by the word of God, what *bindeth*, what *looseth*, & the *mercies* of God to penitēt sinners; or his *Iudgement* to impenitent and obstinate persons: and so doe *apply* the *generall promises* or threatnings to the *penitent* or *impenitent.* For Christ from Heaven doth by them (as by his *Ministers on earth*) declare *vvhom hee remitteth and bindeth* and to *vvhom hee vvill open the Gates of Heaven*, & against *vvhom* hee

Apoc. 11, 6. 1, *Cor.* 5, 5. 1, *Cor.* 10, 2, &c, *Mark.* 16.

* Ministri peccata remittūt, non αὐτεξουσίως sed ὀργανικῶς. 1, *Cor.* 5, 4. 2, *Cor.* 4, 1, 2. *Act.* 13, 38. *To this end saith* Basil. *in Asaet, c.* 13. Christus omnibus Pastoribus & Doctoribus, ἴσην παρέχει ἐξουσίαν, æqualem tribuit potestatem, cujus signum est quod omnes ex æquo ligant & solvunt, in Petrus. *Papists dare not deny this.* Quilibet Sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. *In supplem. Th.* 4, 6.

will

will shut them. And therefore it is not said: *vvhose sinnes ye signifie to be remitted, but vvhose sinnes ye remit.* They then doe remit sinne, because *Christ by their ministery remitteth sinnes*; as *Christ* by his *Disciples loosed Lazarus* Ioh. 11. 44. And as no VVater could wash away *Naamans* Leprosie, but the VVater of *Iordan*, (though other Rivers were as cleare) because the *promise* was annexed vnto the VVater of *Iordan*, and not of other Rivers; So, though another man may pronounce the same *vvords*, yet haue they not the same efficacy and power to worke on the Conscience, as when they are pronoũced from the mouth of *Christs* Ministers, because that the * *promise* is annexed to the *VVord* of God in their mouthes: for them hath hee [a] *chosen*, [b] *separated*, and [c] *set apart* for this *vvork*, and to them hee hath committed the [d] *Ministery and vvord of reconciliation*, by their holy [e] *calling*, & [f] *ordination* they haue received the [g] *holy Ghost*, and the *ministeriall povver* of binding and loosing. They are *sent forth* of the *Holy Ghost*, *for this vvorke vvhereunto he hath called them.*

And Christ giues his Ministers povver to forgiue sinnes to the penitent, in the same * words that hee teacheth vs in the Lords Prayer, to desire God to forgiue vs our sinnes;

Ioh. 10.
* Iohn. 20, 23.
a Act. 1, 24.
b Act. 12, 2.
c Rom. 1, 1.
d 2. Cor. 5, 18, 19.
e Act. 13, 2.
1 Cor. 1, Heb. 5, 4.
f Tit. 1, 5.
g Ioh. 20, 22. 23. Act. 13, 24.
* ἐν τίνων ἀφῆτε τας ἁμαρτίας Ioh. 20, 23.
Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν.

assure all penitent sinners, that God by his Ministers absolution doth ally; through the merits of Christs loud, forgiue them all their sinnes. So that what Christ decreeth in Hea-en, *In foro Iudicij*, the same he decla-eth on earth by his *reconciling Mi-sters, in foro pœnitentiæ*: so that as God ath *reconciled the world to himselfe* y *Iesus Christ, so hath hee* (saith the A-postle) *given vnto vs the Ministery of reconciliation.* Luke 11,4. 2, Cor. 5, 18.

He that sent thē to *baptize*, saying, *Go and teach all nations, baptizing them*, &c. sent them also to remit sinnes, saying, *As my Father sent me, so send I you: whosesoever sinnes ye re-mit, they are remitted vnto thē*, &c. As therefore none can *baptize*, (though hee vse the same *water*, & *words*) but onely the *lawfull Minister*, which Christ hath *called and authorised to this divine and ministeriall function*; so though others may *comfort* with *good words*, yet none can *absolue* from sinne, but onely those to whō Christ hath committed the holy *Ministery and word of reconciliation*: & of their *absolution* Christ speaketh, *he that heareth you heareth me*. In a *doubt-full tittle* thou vvilt aske the coun-sell of thy *skilfull Lawyer*, in perill of *sickne*s thou vvilt know the advice of thy *learned Physician*, and is there no danger in *dread of damnation* for Iohn 20. 22, 23. 2, Cor. 2. 7, 10. Heb. 5, 4. 1, Cor. 5, 18, 19. Luke 10, 16.

for a sinner to be his owne Iudge?

Iudicious *Calvin* theacheth this point of Doctrine most plainely: *Et omnes mutuo nos debeamus consolari*, &c. *Although* (saith he) *we ought to comforte & confirme one another in the confidēce of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sins: Insomuch as they are said to remit sinnes, & to loose soules. Let every faithfull man therefore remember, that it is his duty (if inwardly hee be vexed and afflicted with the sise of his sinnes) not to neglect that remedy which is offered vnto him by the Lord, to wit, that (for the easing of his conscience) hee make private confession of his sinnes vnto his Pastor, and that he desire his private endeavour for the application of some comfort vnto his soule, whose office it is (both publikely & privately) to administer Euangelicall Consolation to Gods people.*

Lib. 4, Inst. c. 4. sect. 12.

Beza highly * commendeth this practise, & *Luther* saith. *That he had rather lose a thousand worlds, then suffer private cōfession to bee thrust out of the Church.* Our *Church* hath ever most soundly maintained the *truth* of this doctrine; but most *justly* abolished the tyrannous & Antichristiā abuse of *Popish Auricular confession*, which they thrust vpon the *soules* of *Christians*, as an *Expiatory sacrifice*, & a meritorious satis-

* In Antith. Papatus & Christianis. vol. 1. fol. 66. *Luther* To. 6. fol. 109, & seq.

a *Witnes our Liturgy*. D. Hol. absolved D. Raynolds, *Who not being able to speake, kissed the hand wherewith he was absolved.*

tisfactiō for sinne; racking their Cō-
ences to confesse, when they feele
distresse, & to enumerate all their
nnes, which is impossible: that by
is meanes they might diue into the
crets of all men, which oft times
th proued pernicious, not onely to
rivate persons, but to *publike States*.
t the truth of Gods VVord is, that
person, having received *Orders* in
e Church of Rome, can truely *absolue*
sinner: for the Keyes of *Absolution*
e two: the one is the Key of *Autho-*
ry, & that onely b *Christ* hath: the o-
er is the Key of *Ministery*, & this
ee c giues to his *Ministers*, who are
erefore called the *Ministers of Christ*;
he d *Stevvards of Gods Mysteries: The*
Ambassadours of Reconciliation,
Bishops, *Pastors*, *Elders*, &c. But *Christ*
ever ordained in the New Testa-
ment, any order of *sacrificing Priests*,
either is the name of ἱερεὺς, which
properly signifieth *Sacerdos*, or *sacri-*
ficing Priest, given to any officer
f *Christ* in all the New Testament:
Neither doe we read in all the New
Testament, of any, vvho confes-
ed himselfe to a *Priest*, but *Iudas*.
Neither is there any reall *Priest* in
he New Testament, but *onely Christ*.
Neither is there any * *part of his*
Priest-hood to be now accomplished
n *Earth*; but that which he fulfil-
eth in *Heaven*, by making *intercession*
for

b *Apoc.* 3,9. *Mar.* 2,7. *Luke* 5,21.
c *Mat.* 16, 10.
d 1 *Cor.* 4,1.
e 2 *Cor.* 5,20.

Ministerii clavis duplex est, una scientia discernendi. 1, *Cor.* 12,10. 1, *Ioh.* 4,1. *Ier.* 25, 15.

Alia est potestas ligandi & absolvendi, *Ioh.* 2, 8. *Matt.* 27,4. *Heb.* 7, 24, 27, 28,

* *Heb.* 8,4. *Heb.* 7, 15.

for vs. Seeing therefore Christ neu
ordained any order of *Sacrificin*
Priests; & that *Popish Priests* from
the name of *Ministers of the Gospell*, t
whom onely Christ committeth h
Keyes. It necessarily followeth, th
no *Popish Priest* can truly either re
communicate or *absolue* any sinner, o
haue any *lawfull* right to medd
with *Christs Keyes*. But the *Antichri*
stian abuse of this Diuine Ordinanc
should not abolish the *lawfull v*
thereof betwixt Christians & thei
Pastours in *cases* of *distresse* of co
sciences; for which it was chiefly or
dained.

And verily, there it not any meane
more excellent to *humble a prou*
heart; nor to raise vp an *humble spiri*
then this spirituall conference bet
weene the Pastor and the people cō
mitted to their charge. If any sinne
therefore troubleth thy conscience
confesse it to Gods *Minister*, aske hi
counsell, & if thou dost truly repēt, re
ceiue his *Absolution*; And then doub
not *in foro Cōscientiæ* but thy sinnes ar
as verily forgiven on earth, as if thou
didst heare Christ himselfe *in foro Iu*
dicii, pronouncing them to bee for
given in Heaven. *Qui vos audit, me*
audit; He that heareth you, heareth
me. Trie this, & tell mee whether
thou shalt not find more ease in thy
conscience, then can be expressed in

Luke 10, 16.

words.

ords. Did prophane men consider
e *Dignity* of this Divine Calling,
ey would the more honour the
lling, and reverence the *Persons*.

The sicke man (having thus eased
is conscience, and received his *Ab-*
solution) many doe well (having a co-
nient number of faithfull Chri-
ans joyned with him) to receiue the
ly *Sacrament* of the *Lords Supper*, to
ncourage him in his *Faith*; to dis-
ourage the *Deuill* in his *assaults*. In
is respect the [a] *Councell* of *Nice* ter-
eth this Sacrament, *Viaticum*, *the*
ules prouision for her journey. And al-
it the *Lords Supper* be an Ecclesia-
all action, yet for as much as our
rd (at the first institution) celebra-
d it in a [b] private house, & that [c] S.
ul termeth the *houses* of Christians
e *Churches of Christ*, and that [d] *Christ*
mselfe, hath promised *to be in the*
idest of the faithfull, where but two
three are gathered together in his
me: I see no reason, but if Christians
re it (when they are not, through
knesse, able to come to the *Church*)
s that they should receiue, & Pa-
ors ought to administer vnto them
e Sacraments at home. Hee
yveth more simplicity then
owledge, who thinkes that this
vours of a *priuate Masse*: for a Masse
called *priuate*, not because it is said
a private house, but because (as

a *Concil. Nic. Can.* 22.

b *Mat.* 26, 18. *Luk.* 22, 12.

c *Rom.* 6, 5. *Phil.* 3, 2.

d *Mat.* 18, 20.

Bishop [a] *Iewell* teacheth out of [b] *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made vnto others, & then it is private, although the whole Parish bee present and looke vpon him. There is as much difference betweene such a Communion, & the *Antichristian idoll* of a private *Masse*, as there is betwixt Heaven and hell. For at a Communion in a private Family vpon such an extraordinary occasion; *Christ his institution* is observed; Many faithfull Brethren meet together, & *tarry one for another*; Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate. M. *Calvin* saith; *That hee doth very vvillingly admit administring of the communion to them that are sicke, vvhen the case and opportunity so requireth.* And in [d] another place hee saith, *That hee hath many vveighty reasons to compell him not to deny the Lords Supper vnto the sicke.* Yet I would wish all Christians to vse to receiue often (in their health) especially once every Moneth with the whole Church: for then they shal not need so much to assemble their friends vpon such

a Iewell *against* Harding. Art. 1. *of private Masse*, Fol. 4.

b In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit. *Aqu. p. 3. q. 38. Art. 3.*

c De Cœnæ administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas ferat, *Epist. 51.*

d Cur cœnam ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. *Ep. 63. 1.*

an

occasion, nor so much to be trou-
ed themselues for want of the Sa-
ament. For as Master *Perkins* saith
ery well, *The fruit and efficacy of the*
acrament is not to be restrained to the
ime of receiving, but it extends it selfe
o the whole time of mans life after-
wards: the efficacy whereof, did men
hroughly vnderstand, they should
ot need to be often exhorted to re-
eiue it.

Perkins his right way of dying well.

Pastores omnes hic exoratos vellem, ut
huius controversia statum penitus in-
spiciant; nec fideles ex hac vita mi-
rantes, & panem vitæ petentes, viatico
o fraudari sinant, ne lugubris ista in
a adimpleatur lamentatio: Parvuli pa-
petunt, & non est qui frangat eis.

Admonitio ad Pastores, *Lam.* 4, 4.

As therefore when a wicked *Liver*
jeth, hee may say to Death, as *Ahab*
id to *Eliah*, *Hast thou found me, O mine*
nemie? So on the other side, when it
told a penitent sinner, that death
nockes at the doores, and beginnes
o looke him in the face, he may
y of death, as *David* said of *A-*
maaz, *Let him come* & welcome *for*
e is a good man, and commeth with
od tidings: hee is the messenger of
hrist, & bringeth vnto mee the joy-
ll newes of eternall Life. And as
e *Red Sea* was a gulph to drowne
e *Egyptians* to destruction; but a
ssage to the *Israelites* to conveigh
em to *Canaans* possession: so death

2, *Kin.* 22, 20.

2 *Sam.* 18, 27. Ve moriare pius, vivere discepie.

to the wicked, is a *sinke* to hell & condemnation, but to the godly, the *Gate* to everlasting life and salvation. And *one day* of a * *blessed death*, will make an amends for *all* the *sorrowes* of a *bitter life*.

* Summum hominis bonum, bonus ex hac vita exitus.

VVhen therefore thou perceivest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart & minde these words, fixing the eyes of thy soule vpon *Iesus Christ* thy Saviour.

A Prayer at the yeelding vp of the Ghost.

Ioh. 1, 29. O *Lambe of God*, which by thy Bloud hast taken away the sinnes of the VVorld: haue mercy vpon me a sinner. *Act. 7, 59.* *Lord Iesus receive my Spirit.* Amen.

VVhen the sick party is departing, let the faithfull that are present, kneele downe and commend his soule to God, in these or the like vvords.

Psalm. 46, 1. O Gracious God and mercifull Father, *who art our refuge and strength, and a very present helpe in trouble*; lift vp the *light of thy favourable countenance* at this instant vpon thy Servant, that now commeth to appeare in thy presence; *vvash away* good Lord, all *his sinnes*, by the merits of *Christ Iesus bloud*, that they

Psalm. 4, 6.

may

may never bee laid to his charge. Increase his *Faith*, preserue and keepe safe his *Soule* from the danger of the *Deuill*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his louing *Father*, & that hee is thy Childe by *Adoption* & *Grace*. Saue, O Christ, the price of thine owne bloud, and suffer him not to bee lost, whō thou hast bought so deerely. Receiue his soule, as thou didst the penitēt *Thiefe* into thy heavenly *Paradise*: Let thy blessed *Angels* conduct him thither, as they carried the soule of *Lazarus*; & grant vnto him a joyfull resurrection at the last day. O Father, heare vs for him, and heare thine owne Sonne, our onely *Mediator*, that *sits at thy right hand*, for him and vs all: euen for the merits of that bitter death & passion which he hath suffered for vs. In confidence whereof, we now recommēd his soule into thy fatherly hands in that blessed Prayer, which our Saviour hath taught vs in all times of our troubles to say vnto thee, *Our Father*, &c.

1, *Ioh.* 1, 7.

Rom. 8, 34.

Thus farre of the Practice of Piety in dying in the Lord.

Novv followeth the Practice of Piety in dying for the Lord.

THe *Practice of Piety* in dying for the Lord, is termed *Martyrdome*.

Martyrdome is the testimony vvhich a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to invite many, *and to confirme* all, *to embrace the truth thereof.* To this kind of death b Christ hath promised a *Crovvne*: *Bee thou faithfull vnto the death: and I vvill giue thee the crovvne of life.* VVhich promise the Church so firmily beleeveth, that they termed *Martyrdome* it selfe a *Crovvne*: And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen*, the first Christian *Martyr*, should haue his name of a *Crovvne*.

Of *Martyrdome* there are three kinds:

1. *Sola voluntate*, in will onely: as *Iohn* the *Euangelist*, who (being boiled in a Cauldron of Oyle) came out rather *anointed* then *sod*; and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of c *Bethleem*.

3. *Voluntate & opere*, Both in will and deed: as in the Primitiue Church, *Stephen*, d *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands.

1. *Cor.* 12, 13. *Sanguis Martyrum Semen Ecclesiæ.*
b *Martyres acceperunt nõ dederunt coronas. Leo Martyrio coronatus. Full. vsually* δώσω σοὶ τὸν στέφανον τῆς ζωῆς. *Apo.* 2. 10. *Ber. Ser. in fest. Innocē. Eid. Nan. in vita Iohā. Flores Hist. ad An.* 59
c *Mat.* 2.
d *Act.* 7.

sands. And in our dayes, *Crammer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery *zeale* to GODS truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the *cruelty* of the death, but the *innocencie* and *holinesse* of the cause, that maketh a Martyr. Neither is an *erroneous* conscience a sufficient warrant to suffer *Martyrdome*, because *Science* in Gods VVord must direct *Conscience* in mans heart. For they who killed the Apostles, in their erroneous consciences, thought *they did God good services*: and *Paul of zeale breathed out slaughters against the Lords Saints*. Now whether the cause of our *Seminarie Priests* & *Iesuites* be so holy, *true* & *innocent*, as that it may *vvarrant* their Consciences to *suffer death*, and to *hazard* their *eternall salvation* thereon, let [b] *Pauls* Epistle written to the *ancient* Christian *Romans* (but against our new *Antichristian Romans*) bee judge; And it will plainely appeare, that the Doctrine which *S. Paul* taught to the ancient Church of *Rome*, is *ex diametro* opposite in 26 fundamēt all points of true Religion, to that which the *nevv* Church of *Rome* teacheth and maintaineth. For *S Paul* taught the Primitiue Church of *Rome*:

1. That our *Election* is of Gods

Acts & Monuments. 1, *Pet.* 2, 19. Causa non passio, facit Martyrem, *Aug. Ep.* 6, 1. Non mortes, sed mores. *D. Boys Tho. Aqu.* 12 *q.* 19, *art.* 6. *Ioh.* 16, 2. *Acts* 9, 1. *Phil.* 3, 6.

b Epistola ad Romanos, *is new* Epistola in Romanos.

free grace, and not *ex operibus praeuisis*, Rom. 9. 12. Rom. 11. 5. 6.

2. That we are *iustified* before God by *faith* onely, without *good vvorks*. Rom. 3. 20. 28. & 4. 2. &c. Rom. 1. 17.

3. That the *good vvorkes* of *the regenerate*, are not of their *ovvn condignity meritorious*, nor such as can deserue Heaven. Rom. 8. 18. & 11. 6. & 6. 23.

4. That *those Bookes onely* are *Gods Oracles* & *Canonicall Scripture*, which were committed to the *custody* & *credit* of the *Iewes*. Rom. 3. 2. and 1. 2. and 16. 16. such were never the *Apocrypha*.

a Note what the Scripture saith, & God saith, the Scripture concludeth, is all one with Paul.

5. That the *Holy Scriptures* haue Gods autority a Rom. 9. 17. Rom. 3. 4. Rom. 11. 23. conferred with Gal. 3. 21. Therefore aboue the authority of the *Church*.

6. That all as vvell *Laity* as *Clergy*, that will bee sayed, must familiarly *read* or *knovv* the *holy Scriptures*. Rom. 15. 4. Rom. 10. 11. 12. Rom. 16. 26.

Vide Index. Having reference to what he spake before Rom. 1. 22. of Images.

7. That all *Images* made of the true *God*, are very *Idols*, Rom. 1. 23. and Rom. 8. 22. conferred.

8. That to *bovv* the *knee religiously* to an *Image*, or to worship any creature, is meere *Idolatry* Rom. 11, 4. & a lying *seruice*, Rom. 1. 25.

9. That wee must not pray vnto any, but to God onely, in whom wee beleeue, Rom. 10. 13. 14. Ro. 8. 15. 27. Therefore not to *Saincts* & *Angels*.

10. That

10. That Christ is our *onely* Intercessor in Heaven, Rom. 8.34. Rom. 5. 1. Rom. 16.27.

11. That the onely *Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* & *bodies* to serue God in *Holinesse* & *Righteousnesse*, Rom. 12.1. Rom. 15.16. therefore no *real* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1.9. Rom. 12.11. Rom. 6.18. conferred.

13. That all Christians are to pray vnto God in their *owne native* language Rom. 14.11.

14. That we haue not of our selues, in the state of *corruption free will vnto good*. Rom. 7.18. &c. Rom. 9, 16.

15. That Concupiscence in the *Regenerate*, is *sinne*, Rom. 7.7. 8.10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe and seale* that it is conferred already vnto vs, Rom. 4.11.12. Rom. 2.28.29.

17. That every true beleeving Christian may in this life bee *assured of his salvation*, Rom. 8.9. 16.35. &c.

18. That no man in this life, since, *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7. 10. Rom. 3.19. &c. Rom. 11.32.

19. That to place Religion in the

difference of *Meates* and *Dayes*, is superstition, Rom. 14, 3. 5. 6. 17. 23.

20. That the *imputed righteousnesse* of Christ, is that only that makes vs just before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *VVafer Cake*, by Transubstantiation. Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17, Rom. 8. 27. Rom. 2. 15. 31, Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *VVoman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every soule must of *conscience bee subject*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which beare the *sword*, Rom. 13. 1. 2. &c. and therefore the *Pope* and *all Prelates* must bee subject to their *Emperours*, *Kings*, and *Magistrates*, vnlesse they will bring *Damnation* vpon their Soules, as *Traitors*, *that* resist God and his *Ordinance*. Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to bee the *chiefe Apostle of* the *Gentiles*, & consequently of *Rome*, the chiefe Citie

of

of the *Gentiles*, Rom. 15. 15, 16, * 19. 20. & c. Rom. 11. 14. Rom. 16. 4.

26. That *the Church of Rome may erre, and fall away* from the true faith, as well as the *Church of Ierusalem*, or any other *particular Church*, Rom. 11. 20. 21. 22.

And seeing the *newe vpstart Church of Rome* teacheth in all these, and in innumerable other points cleane cõtrary to that which the Apostles taught the *Primitiue Romans*, let *God* and this *Epistle* iudge betwixt them and vs; whether of vs both stands in the true *ancient Catholike faith*, which the *Apostle* taught the old *Romans*? And whether wee haue not done well to *depart* from them, so farre as they haue departed from the *Apostles Doctrine*: And whether it be not better to returne to Saint *Pauls* truth, then still to continue in *Romes* error? And if this bee true; then let *Iesuites*, and *Seminarie Priests* take heede and feare, least it bee not *faith*, but *faction*, not *truth*, but *treason*, not *religion*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall*

* *It seemes by Ro. 15. 19. 20. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those preachers whom he had sent thither before him; for hee calls them his helpers v. 3. 9. Kinsmen v. 7. 13. fellow prisoners, v. 7. the first fruits of Achaia, where he had preached, v. 7. all familiar to him & to Tertius, who wrote the Epi. v. 22. And therefore they came so joyfully to meet Paul at Appii forũ, hearing that he was comming towards Rome, Act. 28. 15.*

licall Seate, becauſe they cannot bee ſuffered to perſwade Subjects to breake their *Oathes*, & to withdraw their *Allegiãce* from their *Soveraigne*, to raiſe rebellion, to moove invaſion, to ſtabbe & poyſon *Queenes*, to kill & murther *Kings*, to blow op whole States with *Gunpowder*; they deſperately caſt away their owne *bodies* to bee hanged and quartered: and (their *ſoules* ſaved, if they belong to God) I wiſh *ſuch honour to all his Saints* that ſends them. And I haue *juſt* cauſe to feare, that the miracles of *Lipſius* two Ladies, *Blunt-ſtones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not ſuffice to cleare, that theſe men are not *Murtherers* of themſelues, rather then *Martyrs* of *Chriſt*.

And with what conſcienee can any Papiſt count *Garnet a Martyr*, when his owne Conſcience forced him to confeſſe that it was for *Treaſon*, and not for *Religion* that hee dyed? But if the Prieſts of ſuch a *Gunpowder* Goſpell bee *Martyrs*, I marveil who are *Murderers*? If they bee *Saints*, who are *Scythians*? And who are *Cannibals*, if they bee *Catholiques*?

But leaving theſe, if they will bee filthy, to their filthines ſtill: let vs (to

Aſ. 149. 9. Vt Alexandri cauſa iis qui illam ſciũt cupiunt patefiat: judicatus eſt Epheſios. Aemilio Frontõ Proconſule, *non propter profeſſionis nomen, ſed propter perpetrata latrocinia, cum jam eſſet prævaricator (& prodictor) Euſeb.* hiſt. Eccleſ. lib. 5. c. 18.

whoſe

whose fidelity the Lord hath committed his *true Faith* [a] as a precious *depositum*) pray vnto God that wee may leade a holy life, answerable to our holy *Faith*, in Piety to *Christ*, and obedience to our *King*: that if our Saviour shall ever [b] *count vs worthy that honour to suffer* Martyrdome for his *Gospells* sake: bee it by open *burning* at the Stake, as in Q. *Maries* dayes: or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisian Massacre*, or in being blowne vp with *Gu-powder*, as was intended in the Parliament-House: we may haue grace to pray for the assistance of his holy Spirit, so to strengthen our *frailtie*, & to defend his *cause*, as that wee may seale with our deaths the *Euangelicall* truth which wee haue professed in our *liues*; That in the dayes of our liues wee may be blessed by his VVord, in the day of death be blessed in the Lord, & in the day of *Iudgement*, bee the *blessed* of his *Father*. Euen so grant Lord Iesus, Amen.

a 2. *Timoth.* 1, 20. *Prou.* 24, 21. 1. *Pet.* 2, 17.

b *Acts* 5, 41.

Luke 11, 28. *Apoc.* 14, 13. *Mat.* 25, 5. *Apoc.* 22, 20.

A diuine Colloquy betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passions.

Soule.

LOrd, wherefore diddest thou wash thy Disciples feet?

Christ.

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Joh 13,14. *S. Lord, vvhy vvouldest thou vvash them thy selfe?*

C. To teach thee humility, if thou wilt bee my Disciple.

Luke 12,19. *S. Lord, vvherefore diddest thou before thy death institute thy last Supper?*

C. That thou mightest the better remember my death, and be assured that all the *merits* thereof are thine.

John 18,2. *S. Lord, vvherfore vvouldst thou goe to such a place, vvhere* Iudas *knevv to find thee?*

C. That thou mightest know that I went as willingly to suffer for thy sinne, as ever thou wentest to any place to commit a sinne.

Joh. 18, 1. *S. Lord, vvherefore vvouldest thou begin thy Passion in a Garden?*

Gen 3. 8, C. Because that in a Garden thy sinne tooke first beginning.

Matt. 26,40. *S. Lord, vvherefore did thy three selest Disciples fall so fast asleepe, vvhen thou beganst to fall into thy agony?*

Isa. 63, 5. C. To shew that I alone wrought the worke of thy Redemption.

Mat. 26,4. *S. Lord, vvhy vvere there so many plots and snares laid for thee?*

Psal. 91,3. C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, vvhy vvouldest thou suffer

Iudas

udas (*betraying thee*) *to kisse thee?* Matt. 26, 42.

C. That by enduring the vvords of dissembling lips, I might there begin to expiate sin, where Sathan *first* wrought it into the vvorld. Gen. 3, 4, 6.

S. Lord, vvhy vvouldest thou bee sold for 30 pieces of silver? Matt. 27, 3.

C. That I might free thee from perpetuall bondage.

S. Lord, vvhy didst thou pray vvith such strong crying and teares? Matt. 26, 39.

C. That I might quench the fury of Gods Iustice, which was so fiercely kindled against thee. Heb. 5, 7.

S. Lord, vvhy vvast thou so affraid, and cast into such an Agonie? Luke 22, 44.

C. That suffering the wrath due to thy sins, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

S. Lord, vvherefore didst thou pray so oft and so earnestly, that the cup might passe from thee? Matt. 26, 39. 42, 44.

C. That thou mightest perceiue the horrour of that curse and wrath, which being due to thy sinnes, I was then to drinke and endure for thee. Gal. 3, 13.

S. Lord, vvherefore didst thou after thy vvish submit thy vvill to the vvill of thy Father?

C. To teach thee what thou shouldest doe in all thy afflictions; and how vvillingly thou shouldest yeeld to beare vvith patience that Crosse,

which

which thou seest to come from the just hand of thy heavenly Father.

Luke 22,44. *S. Lord, wherefore didst thou sweat such drops of water and bloud?*

C. That I might cleanse thee from thy staines and bloudy spots.

Luke 22,54. *S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?*

Mare. 5,35. Mat. 21,23. Mat. 26,56. C. That thy spirituall enemies should not take thee, and cast thee into the prison of *utter darkenesse*.

S. Lord, wherefore wouldst thou bee forsaken of all thy Disciples?

C. That I might reconcile thee vnto God, of whom thou wast forsaken for thy sinnes.

John 18.8. *S. Lord, wherefore wouldest thou stand to bee apprehended alone?*

C. To shew thee, that my loue of thy Salvation was more then the loue of all my Disciples.

Marke 14,51, 52. *S. Lord, wherefore was the young man caught by the Souldiers and vnstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their *outrage* in apprehending mee, and my *power* in preserving out of their outragious hands *all my Disciples*, who otherwise had beene *worse* handled by them, then was that *young man*.

Mat. 27,2. *S. Lord, wherefore wouldest thou bee bound?*

C. That

C. That I might loose the cords of my iniquities.

S. *Lord, vvhy vvast thou denied of Peter?* Luke 2,57.

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in *man*, but that *salvation proceeds* of my meere mercy.

S. *Lord, vvherefore vvouldest thou bring* Peter *to repentance by the crowing of a Cock?* Luke 22,60.

C. That none should despise the meanes which GOD hath appointed for their conversion, though they seeme never so meane.

S. *Lord, vvherefore diddest thou at the Cocke-crowing turne and looke vpon Peter?* Luke 22, 61.

C. Because thou mightest know, that without the helpe of my grace, no meanes can turne a sinner vnto God, when he is once fallen from him.

S. *Lord, vvherefore vvast thou covered vvith a purple robe?* Ioh. 19, 6.

C. That thou mightest perceiue that it was I that did away thy *Scarlet sinnes.* Isa. 1,18.

S. *Lord, vvherefore vvouldest thou bee crowned vvith thornes?* Matt. 27,29.

C. That by wearing *Thornes*, the *first fruits* of the curse, it might appeare, that it is I which takes away the *sinnes* & *curse* of the world, and 2, Pet. 5.

Apoc. 2,10. Matt. 27,20. crowne thee with the crowne of life & glory.

S. Lord, vvhy vvas a Reed put into thy hand?

Matth. 12,20. C. That it might appeare that I came not to *breake the bruised Reed.*

S. Lord, vvherefore vvast thou mocked of the Iewes?

Matth. 27,29. C. That thou mightest insult over Devils, who otherwise would haue mocked thee, as the *Philistins* did *Samson.*

Iudg. 16, 25. *S. Lord, vvherefore vvouldest thou haue thy blessed face defiled vvith spittle?*

Matt. 26,27. C. That I might cleanse thy face from the staine of sinne.

S. VVherefore (Lord) vvere thine eyes hood-vvinked vvith a vaile?

Marke 14,65. C. That thy spirituall blindnesse being remooved, thou mightest behold the *face of my Father* in heaven.

S. Lord, vvherefore did they buffet thee vvith fists, and beate thee vvith staues?

Matt. 26,55. Matt. 26,67. C. That thou mightest bee freed from the strokes and tearings of infernall fiends.

S. Lord, vvherefore vvouldest thou bee reviled?

Matt. 27,39. C. That God might speake peace vnto thee by his VVord and Spirit.

S. Lord, vvherefore vvas thy face disfigured vvith blovves and bloud?

Iohn 19.3. Isa. 53. 2. C. That thy face might shine glo-

rious

rious as the Angels in Heaven.

S. Lord, vvherefore vvouldest thou be so cruelly scourged? Matt. 13,13. Matt. 22,30. John 19,1.

C. That thou mightest bee freed from the sting of Conscience, and whips or everlasting torments.

S. Lord, vvherefore vvouldest thou bee arraigned at Pilates *Barre?* Matt. 27,12.

C. That thou mightest at the last day bee acquitted before my Iudgement-Seat.

S. Lord, vvherefore vvouldest thou be falsly accused? Luke 23,2.

C. That thou shouldest not bee justly condemned.

S. Lord, vvherefore vvast thou turned over to bee cõdemned by a strãge Iudge? Mat. 27,2.

C. That thou being redeemed from the captivity of a hellis Tyrant, mightest bee restored to God, whose owne thou art by right.

S. VVherefore, O Christ, didst thou acknovvledge, that Pilate *had povver over thee from aboue?* John 19,11.

C. That *Antichrist* (vnder pretence of being my Vicar) should not *exalt himselfe aboue all Principalities & povvers.* Rom. 13,1. 1. Pet. 2,13, 14. Luke 23,1.

S. Lord, vvhy vvouldest thou suffer thy passion vnder Pontius Pilate, *being a* Romã Presidẽt *to* Cæsar *of* Rome? John 19,1, &c. Note well Apoc. 11,8. & 17, 5,9,14.

C. To shew that the *Cæsarian* and *Pontifician policie* of *Rome* should chiefly persecute my Church, and crucifie mee in my members.

S. But why, Lord, wouldest thou bee condemned?

Ioh. 19. 16. Luke 23, 34.

C. That the Law being condemned in mee, thou mightest not bee condemned by it.

Rom. 8, 3.

S. But why wast thou condemned, seeing nothing could bee proved against thee?

Matt. 27, 24. Iohn 19, 6,

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

Matt. 27, 34. Heb. 13, 13.

C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Iewes compell Simon *of* Cyrene, *comming out of the field, to carry thy Crosse?*

Luke 23, 26. Mat. 27, 32.

C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee, and what must bee every *Christians case* which goeth out of the field of this world toward the heavenly Ierusalem.

Iohn 19, 23.

S. Lord, why wast thou strippet of thy garments?

C. That thou mightest see how I forsooke all to redeeme thee.

Luke 23.

S. Lord, wherefore wouldest thou bee lift up upon a Crosse?

C. That I might lift thee up with mee to Heaven.

Luke 23, 33.

S. Lord, wherefore didst thou hang upon a cursed Tree?

C. That I might satisfie for the

sinne!

sinne committed in eating the forbidden fruit of a Tree. Gen. 2, 17.

S. *Lord, wherefore wouldest thou hang betweene two theeues?* Luke 23, 33.

C. That thou, my deare soule, mightest haue place in the midst of heavenly Angels. Psal. 22, 16.

S. *Lord, wherefore were thy hands and feete nailed to the Crosse?* John 19, 25.

C. To inlarge thy *hands* to doe the workes of righteousnesse; and to set thy *feete* at liberty, to walke in the *wayes of peace.*

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens sculls?* Matt. 27, 33.

C. To assure thee, that my *death* is *life* vnto the dead.

S. *Lord, why did not the Souldiers diuide thy seamelesse coat?* John 19, 24.

C. To shew that my *Church* is *one* without *rent* or *schisme.*

S. *Lord, wherefore diddest thou taste vinegar and gall?* Matt. 27, 34.

C. That thou mightest eate the *bread of Angels*, and drinke the *water of life.*

S. *Lord, why saidst thou vpon the Crosse, It is finished?* John 19, 30.

C. That thou mightest know, that by my death the Law was fulfilled, & thy Redemption effected. Rom. 10, 4. 2. Cor 3, 13.

S. *Lord, why dist thou cry out vpon the crosse, my God, my God, why hast thou forsaken mee.* Marke 15, 34.

C. Least thou being forsaken of God, shouldest haue beene driuen to crie in the paines of Hell. VVoe, and alas, for evermore.

Mat. 17, 45.

S. Lord, vvherefore vvas there such a generall darkneſſe vvhen thou didſt ſuffer and cry out on the Croſſe?

1, Pet. 1, 4. Iude v. 6. Iohn 19, 28.

C. That thou mighteſt ſee an Image of thoſe helliſh paines which I ſuffered, to deliver thee from the endleſſe paines of hell, & everlaſting chaines of darkneſſe.

S. Lord, vvhy vvouldeſt thou haue thine armes nailed abroad?

C. That I might imbrace thee more lovingly, my ſweet ſoule.

Luke 23, 42.

S. Lord, vvhy did the Thiefe that never vvrought good before, obtain Paradiſe upon ſo short repentance?

C. That thou mayeſt ſee the power of my death, to forgiue them that repent, that no ſinner needs deſpaire.

Luke 23, 39.

S. Lord, vvhy did not the other thiefe vvhich hanged as neare thee, obtaine the like mercy?

Rom. 9. 18, 22.

C. Becauſe I leaue *vvhom I vvill*, to harden themſelues in their lewdneſſe to deſtruction; that all ſhould feare, and none preſume.

Matt. 27, 50.

S. Lord, vvherefore didſt thou cry vvith ſuch a loud and ſtrong voice in yeelding up the ghoſt?

Iohn 10, 18.

C. That it might appeare that *no man took my life from mee*, but that I laid it downe of my ſelfe.

S. Lord,

S. Lord, vvherefore didſt thou commend thy ſoule into thy Fathers hands? Luk. 23, 46.

C. To teach thee what thou ſhouldeſt doe, being to depart this life. Iohn 13. 1.

S. Lord, vvherefore did the vaile of the Temple rent in tvvaine at thy death? Mat. 27, 51.

C. To ſhew that the *Leviticall Lavv* ſhould bee no longer a *partition vvall* betvveene *Ievves* and *Gentiles:* and that the way to heaven is now open to all believers. Eph. 2, 14. Heb. 10, 19, 20.

S. Lord, vvherefore did the earth quake, and the ſtones cleaue at thy death? Matth. 27, 51.

C. For horrour to beare her Lord dying: and to vpbraid the cruell hardneſſe of ſinners hearts.

S. Lord, vvherefore did not the Souldiers break thy legs, as they did the Theeues, vvho hanged at thy right and left hand? Exod. 12, 45. Pſal. 22, 19. Zach. 12, 10.

C. That thou mighteſt know, that they had no power to doe any more vnto mee, then the Scripture had fore-told, that they ſhould doe, and I ſhould ſuffer to ſaue thee.

S. Lord, vvherefore vvas thy ſide opened vvith a ſpeare? Iohn 20, 34.

C. That thou mighteſt haue a way to come nearer my heart.

S. Lord, vvherefore ran there out of

thy precious side bloud and † vvater?

C. To assure thee, that I was slaine indeed, seeing my a *heart-bloud* gushed out, and the water which compassed my heart, flowed forth after it: which once *spilt*, man must needs die.

*S. Lord, vvherefore ranne the bloud first by * it selfe, and the vvater afterwards by it selfe out of thy blessed wound?*

C. To assure thee of two things: 1. That by my bloudshedding, Iustification and Sanctification were effected to saue thee: 2. That my Spirit by the conscionable vse of the water in Baptisme, and bloud in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie mee.

S. Lord, vvherefore did the graues open at thy death?

C. To signifie, that *Death* by my *death*, had now received his Deaths wound, and was overcome.

S. Lord, b *vvherefore vvouldest thou bee buried?*

C. That thy sinnes might never rise vp to judgement against thee.

S. Lord, vvherefore vvouldest thou bee buried by tvvo such honorable Senators, as Nicodemus *and* Ioseph *of* Arimathea?

C. That the *truth* of my *death* (the

† *Iohn* 19, 34.

a *There is about mans heart a skin called* Pericordium, *containing water, which cooles and moystens the heart, lest it should bee scorched vvith continuell motion. This skin once pierced, man cannot liue.* Columb. Anatom. lib. 7. Horst. de nat. humau. lib. 1. enar. 87, 5. * 1, *Ioh.* 5, 6, *Matt.* 17, 52. b *Matt.* 27. 60. *Matt.* 27, 60. *Iohn* 19, 39, 40.

cause

cause of thy *life*) might more evidently appeare vnto all.

S. Lord, vvherefore vvast thou buried in a nevv sepulchre, vvherein vvas never man laid before? — *Ioh 19.4. Mat. 27,60.*

C. That it might appeare, that I, & not *another* arose: and that by mine owne power, not by anothers vertue; like him who revived at the touching of *Elishaes* bones. — *2. Kin. 13,21.*

S. Lord, vvherefore didst thou raise vp thy body againe? — *Matt. 28.6. Rom. 4,25.*

C. That thou maist be assured that thy sinnes are discharged, and that thou art justified.

S. Lord, vvherefore did so many bodies of thy Saints (vvhich slept) arise at thy Resurrection? — *Matt. 27,32. 35.*

C. To giue an assurance, that all the *Saints* shall arise by the vertue of my *Resurrection*, at the last day. — *Act. 27. 21.*

S. Lord, vvhat shall I render vnto thee for all these benefits? — *Psalm. 116,12. Gal. 6, 17.*

C. Loue thy Creatour, and become a new creature.

The Soules Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of *Iudas*, sold of the *Ievves*, apprehended as a Malefactour, and led bound as a

Lambe to the slaughter? VVhat evill hast thou committed, that thou shouldest bee thus openly *arraigned, accused* falsly, and vnjustly condemned before *Annas* & *Caiphas*, the *Iewish* Priests, at the Iudgement-Seate of *Pilate* the *Romane* Presidēt? VVhat was thine offence? Or to whom didst thou ever *vvrong*? that thou shouldest bee thus pittifully *scourged* with whips, *crovvned* with thornes, *scoffed* with floutes, *reviled* with words, *buffetted* with fists, & *beaten* with staues? O Lord, what diddest thou deserue, to haue thy blessed face *spit vpon*, & *covered* (as it were) with shame? to haue thy garmēts *parted*, thy hands & feed *nailed* to the Crosse: to bee *lifted* vp vpon the cursed Tree, to bee *crucified* among Theeues, and made to taste gall and vinegar? & in thy deadly extremitie, to indure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea, to haue thy innocēt heart *pierced* with a cruell speare, and thy precious bloud to bee *spilt* out before thy blessed *Mothers* eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to thinke vpon it! I enquire for thine offence, but I can finde none in thee; no, not so much as *guile* to *haue beene found in thy mouth*. Thine *enemies* are challenged

1. *Pet.* 2. 22.

and

and none of them dare *rebuke thee of sinne*: Thine *Accusers* (that are suborned) agree not in their witnesse: the *Iudge* that condemnes thee, openly cleareth thine *Innocency*; his *VVife* sends him word, that shee was warned in a dreame, that thou wast a just man; and therefore should take heed of doing injustice vnto thee: The *Centurion* that executes thee, confesseth thee of a truth, *to bee both a just man, and the very Son of God.* The *Theefe* that hangeth with thee justifieth thee; *that thou hast done nothing amisse.* VVhat is the cause then, O Lord, of this thy cruell ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrowes: my sinnes wrought thy shame, mine *iniquities* are the *occasion* of thy *injuries*. I haue committed the fault and thou art plagued for the *offence*: I am *guilty*, and thou art *arraigned*, I committed the *sin*, & thou sufferedst the *death*: I haue done the *crime*, and thou hangedst on the *Crosse*. Oh the deepenesse of Gods loue! Oh the wonderfull disposition of heavēly *grace*! O the vnmeasurable measure of divine *mercy*! The *vvicked* trangresseth, and the *just* is punished; the *guilty* is let escape, and the *innocent* is arraigned; the *malefactor* is acquitted, & the *harmlesse* condemned; what the *evill Man* deserved, the *good man* suffereth: the *servant* doth the

Ioh. 8, 46.

Matt. 27, 19.

fault,

fault, the *Master* endures the *strokes*. VVhat shall I say? *Man* sinneth, and *God* dieth. O Sonne of God! vvho can sufficiently expresse thy *loue*? or commend thy *pitie*? or extoll thy *praise*? I was *proud*, and thou art *humbled*: I was *disobedient*, and thou becamest *obedient*: I did eat the *forbidden fruit*, and thou didst hang on the *cursed tree*: I played the *glutton*, and thou diddest *fast*: *Evill concupiscence* drew mee to eat the *pleasant Apple*, and *perfect charity* led thee to drinke of the *bitter Cup*. I assayed the *svveetnesse* of the *fruit*, and thou diddest tast the *bitternesse* of the *gall*. Foolish *Eve* smiled when I laughed: but blessed *Mary* wept, when thy heart bled and died. O my God, here I see thy *goodnesse*, & my *badnesse*: thy *Iustice*, & my *injustice*: the *impietie* of my *flesh*, the *Pietie* of thy nature. And now, O blessed *Lord*, that thou hast endured all this for my sake; *VVhat shall I render vnto thee for all thy benefits* bestowed vpon mee a sinnefull soule? Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay: for I am in that respect bound with all my powers and affections to *loue* and to adore thee. If y owed my *selfe* vnto thee, for giving mee *my selfe* in my creation; what shall I now render vnto thee, for giving *thy selfe* for me to so cruell a death, to procure

my

my *redemption?* Great was the benefit that thou wouldeſt create me of *nothing*, but what tongue can ſufficiētly expreſſe the greatneſſe of thy grace, that thou diddeſt redeeme mee with ſo deare a price, when I was *worſe then nothing?* Surely, O Lord, if I cannot pay the thankes which I owe thee; (and who can pay thee, who beſtoweſt thy *graces* without either reſpect of *merite*, or regard of *meaſure?*) it is the abundance of thy *bleſſings* that makes mee ſuch a *bākerupt*, that I am ſo farre vnable to pay the principall, that I cannot poſſibly pay ſo much as the intereſt of thy loue.

But, O my Lord, thou knoweſt, that ſince the loſſe of thine Image, by the fall of my firſt vnhappy parents, I cānot loue thee with all my might, and my minde, as I ſhould: therefore as thou diddeſt firſt caſt thy loue vpō mee, when I was a *child of vvrath*, and a lumpe of the loſt and condemned world: ſo now, I beſeech thee, ſhed abroad thy loue by thy Spirit through all my faculties and affections: that though I can never pay thee in that meaſure of loue which thou haſt deſerved, yet I may endeavour to repay thee in ſuch a māner, as thou vouchſafeſt to accept in mercy; that I may in truth of Heart, loue my Neighbour for *thy ſake*, and loue thee aboue all

for

for thine *owne* sake. Let nothing bee *pleasant* vnto mee, but that which is *pleasing* vnto thee. And, sweet Saviour, suffer mee never to bee lost or cast away, whom thou hast bought so dearely with *thine owne* most precious bloud. *O Lord; let mee never forget thine* infinite loue, & this vnspeakeable benefit of my *Redemption*, without which, it had bin better for mee never to haue beene, then to haue any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer mee O heavenly Father, who art the Father of Spirits, in the mediation of thy *Sonne*, to speak a few words in the eares of my Lord. If thou, O Father, despisest mee for mine iniquities, as I haue deserved, yet bee mercifull vnto me for the *merits* of thy *Sonne*, who so much for mee hath suffered. VVhat if thou seest nothing in mee but misery, which might moone *anger* & *Passion*? Yet behold the *merits* of thy *Sonne*, and thou shalt see enough to moone thee to *mercy* & *compassion*. Behold the *mystery* of his *Incarnation*, and remit the *misery* of my transgression: And as oft as the *vvounds* of thy Son appeare in thy *sight*: Oh, let the *vvoes* of my sinnes bee hid from thy *presence*. As oft as the *rednesse* of his bloud glisters in thine eyes; Oh let the *guiltinesse*

neſſe of my ſinne bee blotted out of thy *Booke*. The *vvantonneſſe* of my fleſh provoked thee vnto *vvrath*: Oh, let the *chaſtity* of his fleſh perſwade thee vnto *mercy*: that as my fleſh ſeduced mee to ſinne, ſo his fleſh may reduce mee vnto thy *favour*. My *diſobedience* hath deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can man deſerue to ſuffer, which God, *made man*, cannot merit to haue forgiven? VVhen I conſider the *greatneſſe* of thy Paſſion, then do I ſee the *trueneſſe* of that ſaying: that *Ieſus Chriſt came into the vvorld to ſaue the chiefeſt ſinners*. Dareſt thou then, *O Cain*, ſay, *that thy ſinnes are greater then may bee forgiven?* thou lyeſt like a murtherer: The mercies of *one Chriſt* are able to *forgiue a vvhole vvorld* of *Cains*, if they will *believe* & *repent*. The ſinnes of all ſinners are *finite*: the mercies of God are *infinite*: Therefore, O Father, for the bitter death and bloudy paſſions ſacke, which thy *Sonne Ieſus Chriſt* hath ſuffered for mee, and I haue now remembred vnto thee, pardon and forgiue thou vnto mee all my ſinnes, and deliver mee from the curſe and vengeance which they haue juſtly deſerved: and through his merits make mee, O Lord, a partaker of thy *mercie*. It is thy mercy that I ſo earneſtly *knocke* for. Neither ſhall

mine

mine *importunitie* ceaſe to call and knocke, with the man that vvould *borrovv the loaues*; vntill thou ariſe & open vnto mee thy *gates* of *Grace*. And if thou wilt not beſtow on mee the *loaues*; yet O Lord, deny mee not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid.

And ſeeing thou requireſt nothing for all thy *benefits*, but that *I* loue thee in the *truth* of my *invvard* heart: (whereof a *nevv Creature* is the trueſt *outvvard* teſtimony) & that it is as eaſie for thee to make mee a new creature, as to bid mee to bee ſuch: *Create in mee, O Chriſt a nevv Heart, and renevv in mee a nevv ſpirit*: and then thou ſhalt ſee how (mortifying *Adam* & his old corrupt luſts) I wille ſerue thee as thy *nevv Creature*, in a *nevv* life; after a *nevv* way: with a *nevv* tongue, *nevv* manners: with *nevv* words, & *nevv* workes; to the glory of thy Name; and the winning of other ſinfull ſoules vnto the *Faith* by my devout exemple.

Keepe mee for ever, O my Saviour, from the torments of *Hell*, & Tyranny of the *Devill*. And when I am to depart this life, ſend thy holy *Angels* to carry mee, as they did the ſoule of *Lazarus*, into thy Kingdome. Receiue mee then into that moſt joyfull *Paradiſe*, which thou didſt promiſe vnto the penitent *thiefe*: which

at his

at his last gaspe vpon the Crosse, so devoutly begged thy mercy and admissiō into thy Kingdome. Grāt this, O *Christ*, for thine owne *names sake*: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever.

AMEN.

The Chiefe CONTENTS of this Booke.

1. A Plaine description of God, in respect of his Essence, Persōs & Attributes, so farre as every Christian would competently endeavour to learne & know: with sundry sweet observations & meditations thereupon. pag. 3.

2. Meditatiōs setting forth the miseries of a man in life and death, that is not reconciled to God in Christ. 40

3. Meditations of the blessed state both in life and death, of a Mā that is reconciled to God in Christ; wherein thou shalt find not a few things worthy the reading and observation. 68

4. Meditations on seven hinderances, which keepe backe a sinner from the Practice of Piety; necessary

to bee read of all, but especially of Carnall Gospellers in these times. 115
5. How to begin the Morning with pious meditations and prayers. 155
6. How to reade the Bible with profit and ease once over every yeere. 161
7. A Morning Prayer. 166
Another shorter prayer for the Morning. 177
Another briefe Morning prayer. 182
8. Meditations how to walke with God all the day. 183
Especially how to guide thy thoughts. 183
Thy VVords. 190
Thy Actions. 196
9. Meditations for the evening. 206
10. An evening Prayer. 210
Another shorter Evening prayer. 217
11. Things to bee meditated vpon, as thou art going to bed. 221
12. Meditations or a godly housholder. 222
13. A Morning Prayer for a Family. 226
14. Holy Meditations and graces before and after dinner & supper. 233
15. Rules to bee observed in singing of Psalmes. 240
16. Evening prayer for a Family. 243
17. A Religious discourse of the Sabbath Day, wherein is proved that the

the Sabbath was altered from the seventh to the first day of the weeke, not by humane ordinance, but by Christ himselfe and his Apostles: that the fourth commandement is perpetuall and morall vnder the new Testament as well as vnder the old. And the true manner of sanctifying the Sabbath Day is described out of the word of God. 249. &c.

18. A Morning Prayer for the Sabbath day. 301

19. An Evening Prayer for the Sabbath day. 318

20. Meditations of the true manner of Fasting, and giving of Almes, out of the VVord of God. 323

21. The right manner of holy Feasting. 342

22. Holy and devout Meditations of the worthy and reverent receiving of the Lords Supper. 344

23. An humble Confession of sinnes before the holy Communion. 373

24. A sweet Soliloquie to bee said a little before the receiving of the holy Sacrament. 391

25. A Prayer to bee said after the receiving of the holy Sacrament. 402

26. Meditations how to behaue thy selfe in the time of sickenesse. 411

27. A prayer when one begins to be sicke. 414

28. Directions for making thy

Vvill, and setting thy house in Order. 420
29. A Prayer before taking of Physicke. 424
30. Meditations for one that is recovered from sickenesse. 437
And a thankes-giving. 440
31. Meditations for the sicke, taken from the end of Gods chastisements. 426
32. Meditations for one that is like to dye. 444
33. A prayer to bee said of one that is like to dye. 452
34. Comfortable Meditations against despaire. 456
35. Directions for those, who come to visit the sicke. 471
36. A prayer to bee said for the sicke. 475
And choyce Scriptures to be read vnto him. 478
37. Consolations against impatiency in sickenesse. 480
38. Consolations against the feare of death. 483
39. Seven sanctified thoughts, & so many spirituall sighes fit for a sicke man that is like to dye. 488
40. Of the comfortable vse of true absolution, and receiving of the Lords Supper, to the faithfull and penitent, before they depart this life, if they may conveniently be had. 495
41. The last speech of a godly man dying.

dying. 506
42. Meditations of martyrdome: wherein is proved that those who dye for Popery, cannot bee Christs Martyrs. 508
43. A divine Colloquie betwixt Christ and the Soule, concerning the vertue and efficacy of his dolorous Passion. 515
44. The Soules Soliloquie vnto Christ our Saviour. 527

FINIS.